THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

Contents for May, 1915

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THE JAPAN MAGAZINE

VOLUME SIX MAY, 1915 NUMBER ONE

KOREAN TOMBS

By PROFESSOR SEKINO

(TOKYO IMPERIAL UNIVERSITY)

IN the ancient city of Keishu, Korea, the graves of the numberless dead by their monuments testify to the taste and sentiment of those ancient generations. Some of these take us back to the remote Shiragi period, and on these we now offer a few remarks.

Outside of the south gate of Keishu there is a group that deserves special mention, while others of a similar description are to be found at Kinshakudo, or the Golden Grotto. Most of these graves are semicircular mounds, made quite plain but with rather an abrupt curve. Some, however, assume a gourd form, that is, large at either end with diminutive middle; these are found only among graves of the Shiragi period. As such graves are quite numerous in Japan there may indeed be some historical connection.

Some time ago it was my duty to open and investiage one of these Korean graves, or dolmens, the lower base of which had a diameter of 96 feet, the height of the mound being about 33 feet. There were no cut stone walls, only a row of natural stones surrounding a space some 4 or 5 feet in diameter and about 15 feet deep. Over the sarcophagus chamber was a layer of water-proof cement five inches thick, and over that again about 21 feet of clay.

This form of sepulture appears to have belonged particularly to the Shiragi period; and on the whole such dolmens are quite removed from those found in Japan. Indeed they are quite different from the forms of sepulture that characterized other periods of Korean history, such as the Mimana period and the Koma age. There are dolmens in Korea still more extensive than that mentioned. Some of these gigantic graves are 240 feet in diameter and 90 feet in height. Outside of the South Gate at Keishu is the Sphinx Terrace where stands one of the largest of these dolmens. It would be interesting to ascertain where these people of Shiragi, who were so fond of grand forms of

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sepulture, came from. Could anything resembling these dolmens be found in other lands a clue might be afforded as to the origin of the Shiragi, but as nothing has been found to afford just inference, the origin of the Shiragi remains a mystery. It is to be noted that the dolmens of the earlier period have no stone walls about the sarcophagus, while in the middle period such walls appear. The dolmen of king Shunhei is in the ordinary semicircular form on level ground, with a diameter of 180 feet, sloping gently.

The dolmens of the last period of Shiragi history, about the time of king Buretsu, when the influence of China was felt and civilization had reached its highest state of culture, show much improvement, especially in the use of cut stone. The stones were built into a curving wall about the sepulchre, with the twelve points of the compass, represented by twelve animals: the rat, fox, tiger, hare, and so on, the animals being in sculpture. The earlier dolmens are in any direction, as the lay of the land suggested; but the later ones face the south as a rule. It is also noticeable that the later graves, especially those of higher personages, prefer a hill facing southwards. The grave of king Kotoku is on a hill facing south, with high ground behind and hills on either side too. This one seems to have afforded a model to the whole nation.

The Korean custom of sculpturing the twelve animals of the zodiac on the walls of dolmens was not, as far as research goes, a Chinese idea; nor had the Chinese dolmen a stone wall surrounding it. In China human as well as animal images guard the grave in front, while no special ground was thought necessary for the grave. Thus we see that though the Shiragi period in Korea received some influence from China, it on the whole underwent an independent development of its own.

The exact construction of the interior of the Shiragi dolmens has not been accurately examined; but as far as my research goes, it seems to have a square stone chamber, narrowing upwards, the roof formed by large flat stones. The absence of the sarcophagus in many of the Korean dolmens is worthy of notice. On the other hand, the dolmens belonging to the other periods, such as the Koma and the Mimana kingdoms, all have the sarcophagi within the stone chambers. In Japanese dolmens we find not only stone coffins, but coffins of porcelain and even of wood. The absence of stone coffins in the later Shiragi graves may point to some clue as to the origin of the Shiragi. The articles found in the later Shiragi dolmens, such as things made of earthenware, show much development on the earlier specimens, and they also show a marked contrast to those found in Japanese dolmens, especially in decoration.

The dolmen of king Buretsu is one of the most interesting of the lot. He was

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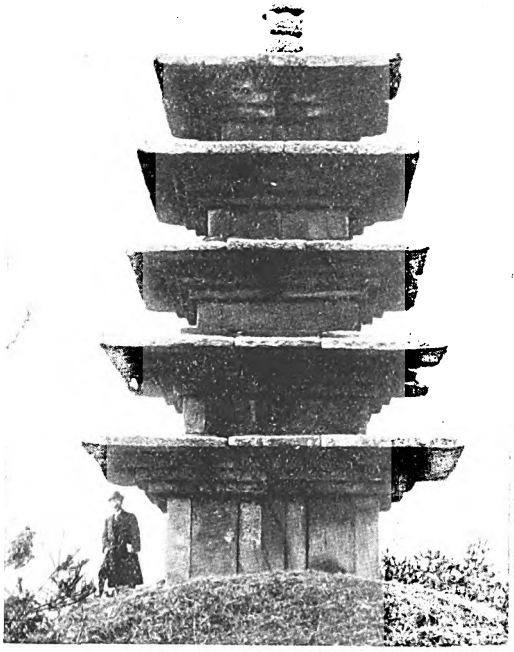
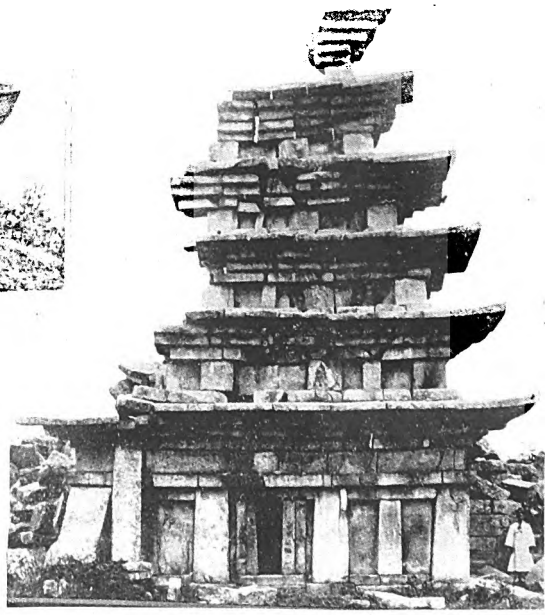
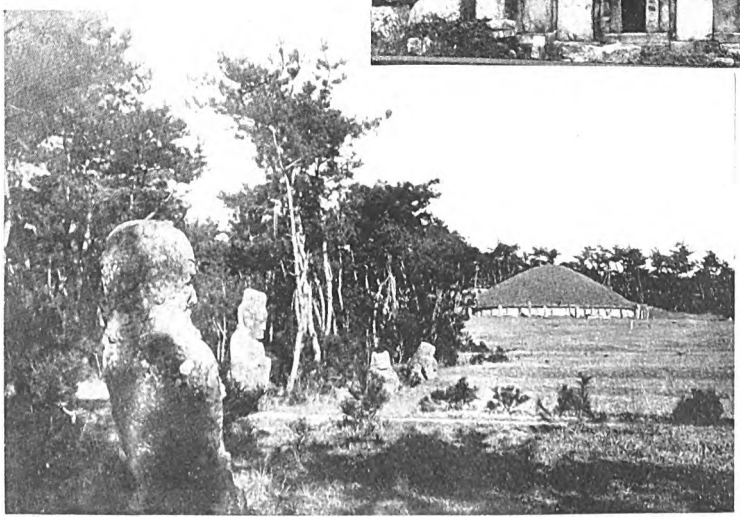


OKYU PAGODA AT YEKIZAN



MIROKU PAGODA AT YEKIZAN



TOMBS AT KEISHU

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the hero king who laid waste the kingdom of Kudara and with the assistance of China unified the country under one government. It was in this period that Korea came so fully under the influence of the Tang dynasty of China and made great development. The royal dolmen stands at Seigakuri and the inscription is still legible. The form of this dolmen plainly reveals Chinese influence. According to the inscription, the dolmen was built in 662 A.D. The grave is at the base of a hill, and faces east. It is a spherical mound with a diameter of about 100 feet, the cone built up with uncut stone on a stone base. The monument stands 170 feet eastward, which is a Chinese custom, though the dolmen itself is after the Korean manner. Unfortunately only the dragon's head and the tortoise of the monument now remain, but these are sufficient to show the grand style of China that must have prevailed in the later Shiragi period. There are six dragon's heads struggling for a precious gem, and in the center is a flat boss with the royal inscription in Chinese ideographs: Monument of the Great King Buretsu, the First Monarch.

The tortoise base is 8 feet 4 inches broad, 11 feet long and 2 feet 8½ inches high standing on a stone foundation. The head and feet are made marvellously life-like. In the center a lotus seat receives the body of the monument. Though the base is in imitation of China it shows a grade of workmanship worthy of a high civilization and a noble spirit. Having seen many such in China, I may say that I saw none equal to this one. Indeed the progress of art in the later kingdom of Shiragi is something to wonder at.

Another interesting grave is that known as Kwai-Ryo about four miles south-east of Keishu. It is supposed to be the dolmen of king Bunbu, but this is uncertain, though personally I incline to this conviction. The Kwai-Ryo preserves the characteristic features of the native dolmens of the Shiragi period, the grave facing south with high land behind. On either side of the grave in front are two stone lions and a pair of stone images in military and civil style, with a pair of stone gates resembling the Japanese torii-o. These are imitations from China. The chamber is surrounded by the usual stone wall with the twelve signs of the zodiac. All the sculpture betrays a master hand and a high development of art. The mausoleum must have been erected not long after the time of king Bunbu.

The most highly developed dolmen of the Shiragi period is that known as the Kotoku-o-Ryo, the grave of king Kotoku. It has been a model of this art for all succeeding ages. The grave is on an eminence and is in the customary form. But at four corners stand four stone lions; and in front is a stone pavement, five feet below which are two stone images of officials, and a pair of stone gates. Of the monument that was set up there

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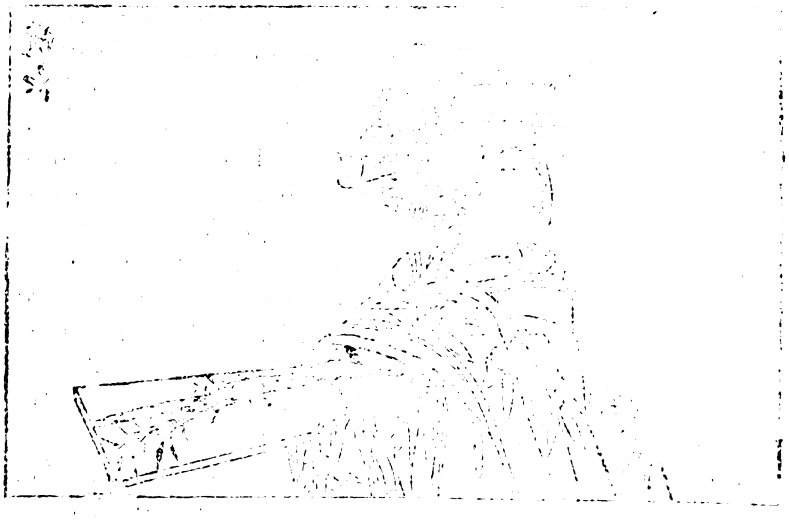
remains but the tortoise base. The form of the chamber and the walls with their twelve zodiacal deities resemble those of the Kwai-Ryo, though the art is slightly inferior. These stone lions became suggestive, for after that time we have numerous animals sculptured for fronts of graves and mausoleas, such as lions, tigers, sheep and so on. At this grave the civil stone image and the military stone are about 10 feet high, guarding the gate. The civil official represents a mildness of spirit very becoming to a subject of those days, while the countenance of the soldier is fierceness itself.

In the Fuyo district, the site of the ancient capital of Kudara in an [illegible] are found many interesting relics, particularly a monument setting forth the military deeds of the king of the vanishing kingdom of Kudara. It is a tower of five storeys on a low base. The corner pillars of the first storey are remarkably stout, tapering upwards, each storey narrowing like a pagoda. The outline is on the whole artistic and graceful, suggesting a high conception of achievement.

In the neighborhood of Ekizan too there are some remains of the Shiragi people, notably the Maitreya temple and the Okyu-to, a tower. As the pagoda is some 2,000 years old it is an object of great interest, displaying, as it does, the development of the first period of Shiragi.



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In the Fuyo district, the site of the ancient capital of Kudara in its later days, are found many interesting relics, particularly a monument setting forth the military deeds of the king of the vanishing kingdom of Kudara. It is a tower of five storeys on a low base. The corner pillars of the first storey are remarkably stout, tapering upwards, each storey narrowing like a pagoda. The outline is on the whole artistic and graceful, suggesting a high conception of achievement.

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AGE OF THE SHOGUNS

By THE HON. S. HIRAYAMA

THE Tercentenary of the founding of the Tokugawa Shogunate, which is to be celebrated at Nikko, Tokyo and Shidzuoka next autumn recalls the history of that unique system of government and the important part it played in the development of the Japanese empire.

The office designated by the word "shogun" has undergone a complete change since the first appearance of the word. At first the title "shogun" simply meant a deputy, corresponding to the term, viceroy, of the present day. But the shogun was a military lieutenant; and under command of the Emperor, the shogun controlled the military forces of the nation. He led the army, quelled rebellion and conducted expeditions to remote regions. The shogun was, therefore, as the name implies, a great general.

At first there was more than one shogun. In the tenth year of the reign of the Emperor Sujin, that is, in 87 B. C., Ohiko-no-mikoto was despatched to the northern regions on a military mission, Takenunagawa was sent to the east-coast districts, Kibitsu-hiko to the west and Taniha-no-michinushi-no-mikoto to the province of Tamba, all of whom were appointed shoguns with seals of equal rank on their commissions. Their duty was to subdue the rebellious populations of these districts, by forcible means if more peaceful efforts failed to repress the rebels. These officials are known in Japanese history as the *Shidô* shoguns, or shoguns of the four districts. They may be indeed regarded as the first notice of such an office in Japanese history, in which the office of shogun in its later meaning had its origin. They were known under the name of *Ikusa-no-kimi*, or war lords.

As time went on the duty of such officials tended to bring one or more of them into great prominence, and official organization in regard to the office began to be more distinct, especially in the Nara period. Whenever circumstances necessitated the mobilization of the army, a generalissimo was appointed, and as a shogun he commanded the Imperial forces. There was, however, also a shogun for the general management of the standing army in time of peace; and so the title had two separate significations. It was, in fact, used much the same as the title of "general" is used at present. But it meant at first a kind of Field Marshal and then a general of an army corps. The former was a permanent position; the latter obtained only in time of war. And thus there arose such distinctions as *sa-shogun*, meaning Left Shogun; and *u-shogun*, meaning Right Shogun; and *kihei-Taishogun*, or Commander in Chief of Cavalry.

The offices of these two last mentioned shoguns were, of course, different from those of the shoguns of the four districts already referred to. The shoguns of the four districts remained in their respective

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districts during office and did not participate in war unless necessity dictated it in the face of rebellion among the people; their duties were to keep the peace of the jurisdictions under them. They may be regarded as the forerunners of daimyo we hear of later. At first they were only civil governors and statesmen invested with some degree of military authority. Unlike the two kinds of shogunate mentioned, they were something more than mere military commanders. They were something like viceroys or governors-general. In time, however, this office fell into disuse, and then the title shogun came to be applied to military commanders only.

On toward the mediæval period till the latter half of the Heian era the nation was much disturbed by civil strife, especially in the northeastern regions which at that time were inhabited by the Ainu, or savages, now known as Ainu. Conditions were much as at present in parts of Formosa where the aborigines have not yet been brought into complete subjection to Imperial rule. Among them were some powerful families with a great number of retainers, who fostered a rebellious spirit among the people and prevented their yielding to the government. One of the more important duties of a shogun was to subdue these rebels and bring them in line with national law and policy. The shogun was generally appointed to conquer the northern barbarians. Such a shogun was named the *Chinjufu Shogun*, or commander of the forces sent to subdue the Ainu tribes. The importance of such a work is seen from the fact that the office commanded the highest respect and the shogun became an extremely powerful personage, greatest of all military officers.

At first the person for this office was selected by the Emperor from among the ablest military officers of the day; but in time, owing to civil strife and poverty, the Imperial Court ceased to be able to appoint the most capable officers to the office of shogun, and the honor fell to the heads of the most powerful families; and so the military family that commanded the greatest number of soldiers usually succeeded in obtaining the office of shogun. In any case the shogun had to be the most powerful personage of his time or he would fail to command the respect and obedience of the lesser men of power. He had to be capable of making the provincial governors and their officials obey him and promote his policy. Naturally, therefore, the appointment went to the foremost warriors of the time.

Among the earliest of these was the great Minamoto family. The first of these, Yoriyoshi, was succeeded by Yoshiye in the shogunate; and they did much toward the subjugation of the disturbed regions, which soon came to know and respect the shogun more than they did the Imperial Court. Later on there came intense rivalry between the great families in regard to the shogunate; and in the fierce conflict that ensued the Minamoto family under Yoritomo overthrew the Taira family and brought the whole empire under his obligation and influence. A special Imperial messenger was despatched from Kyoto to Yoritomo at his chief city of Kamakura, appointing him *Sei-i-tai-shogun*, or commander in Chief of the Imperial forces, July 25th, 1192. Thus Yoritomo became the first shogun as the office came to be understood in later times. It will be noticed that in this act of the Imperial Court the

TOKUGAWA IYEYASU

TOSHOGU SHRINE AT NIKKO

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title of shogun took on a somewhat extended meaning; for there was now no need of an official for the subjugation of the barbarians; the name was retained for its historical significance only. The duty of the shogun was now to supervise the military chiefs of the whole nation, acting in this surveillance for the Imperial Court. Many of these military chiefs, attaining to considerable power and independence, were serving not the nation but their own interests. These were the daimyo of later times. Over all these military chiefs and feudal barons Yoritomo was superintendent. He was in fact deputy ruler for the Emperor over the whole nation.

He did not, however, do as Cromwell did in England, deprive the Throne of freedom and assume the sovereignty himself, nor yet as military heroes did in China when they vanquished the ruler and took the throne themselves, to be in turn dethroned by still other upstarts. Though the Imperial Court of Japan, surrounded as it was by nobles and courtiers of little or no wealth or influence, was unable to centralize the military power in itself at the capital, it yet commanded the respect of all and was still supreme. The powerful families of the empire were the descendants of those who had been great military governors in various provinces; they had inherited their estates for generations and in time tended to ignore even the orders of the central government. Such was the age when Yoritomo was appointed shogun, and his a appointment was a necessity of the time. Some power was essential for the control of the more powerful families who were gradually rising in the dangerous rivalry.

The fact that a man like Yoritomo did not seize the supreme power when it was in his way to do so, shows the respect that was had for the Imperial Court at that time. Had he wished Yoritomo could easily have made himself the ruler of the empire. Yet the great warrior was content to be appointed a deputy of the Imperial Court for the control of the military families. The shogun knew, of course, that the feudal barons would not obey him unless he represented the Imperial Court. From time immemorial the Imperial Family has been held sacred and inviolate by the people of Japan, so that the shogun was never able to become more than shogun. This explains why the last of the shoguns, the honoured Keiki Tokugawa, who recently passed away, so freely relinquished his office and handed all over to the Imperial Court at the time of the Restoration.

The shogun's government in later times came to be known as the *Bakufu*, a name that had its origin in the *Konoye-fu*, or head-quarters of the Imperial Guards, the chief official of which was called the Bakufu. He was an official for facilitating the business of the Imperial family, having duties pertaining to the government, the samurai and the bureau of sacred records. For the purpose of having such departments established Yoritomo made a visit to the Imperial capital at Kyoto. He was appointed *Udaisho*, and then he established the three offices aforementioned. The three offices, which were in nature political, military and legal, were for the special protection of the rights of the Imperial Court, and they formed a kind of court, like the Supreme court and the Court of Administrative Litigation of the present day, all in one. Thus the shogun and the shogunate, or bakufu, were united and exercised control over all the administration of the empire. The office now controlled all affairs both political and military.

For three generations the Minamoto family held the office of shogun at Kamakura, and then it passed to the Hojo family, and they in turn were succeeded by the Ashikaga for sixteen generations. During the age of civil strife the great military clans and families of Japan struggled fiercely for the supremacy; and finally Oda Nobunaga arose to power and was succeeded by his henchman, Toyotomi Hideyoshi, the Napoleon of Japan, who vanquished all the proud daimyo and made himself supreme over the military forces of the nation. Hideyoshi, strange to say, did not aspire to the shogunate; he was content to become *kwanpaku*, a kind of prime minister under the Emperor, but his power was

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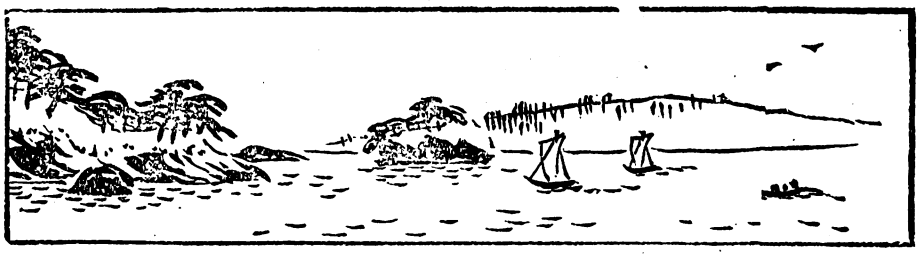
about the same as that of a shogun. The power such an office may wield depends on the personality of the holder; and the character of Hideyoshi was one of the most striking and powerful in all history. On the death of Hideyoshi his son Hideyori was too young to assume control of the situation and the succession fell to the famous general, Iyeyasu, the first of the Tokugawa line of shoguns, a family that has added great lustre to the Imperial rule.

It was in the great battle of Sekigahara that Ieyasu vanquished all his opponents, and under appointment by the Emperor, became shogun or Kwampaku, in 1603. The great Ieyasu died in 1616 and was buried at Kunôzan in Suruga, the body being later removed to the beautiful mausoleum at Nikko, the Imperial Court bestowing upon him the title of *Toshogu*. Since that time three hundred years have passed away. The Tokugawa shogunate lasted from 1603 to 1856, about 250 years, during which time there were 15 shoguns. Owing to the modern development of the nation the shogunate failed to maintain political order, and disorganization ensued; and the people wanted a national constitution under direct Imperial rule. The cry for reform became loud and insistent, and was accentuated by the unsatisfactory relations with foreign countries. These international problems combined with the demand of the nation for Imperial rule led to the downfall of the bakufu and the establishment of the Restoration. Out of reverence for the Imperial House the shogun offered no resistance to the popular demand, regarding it as an evidence of loyalty; and in accordance with the advice of the Marquis Yamanouchi, the lord of Tosa, the shogun handed over his office and all that pertained to it to the Emperor; and in a short time all the daimyo followed this noble example; and thus the feudal system in Japan came to an end.

Among the Tokugawa shoguns there were many remarkable personages, but the space at our disposal does not afford opportunity of giving them special notice. When we consider that for 250 years they had to manage the rival lords of vast estates and the problems of foreign missionaries and merchants, yet on the whole maintaining peace and progress, their work may be adjudged well done. After the civil strife the nation was impoverished and exhausted but the shoguns encouraged monetary reforms and promoted scholarship and learning. They even established hospitals and poor houses to assist charity. The shogun set up his political capital at Yedo, now Tokyo; built a great and growing city that is still going on and now the national capital. They improved the legal codes and established municipal government. None of the shoguns, however, surpassed the first one, Iyeyasu, in adding glory to the Tokugawa name; and it is most fitting that his establishment of the office in his family should be celebrated on this its three-hundreth anniversary. I was Iyeyasu that impressed on the heart of the nation the importance of ethics and the promotion of learning as well as the peaceful progress of politics and industry. It is for this reason that the people of Japan will at this time enter earnestly into the celebration of the Tokugawa Tercentenary.



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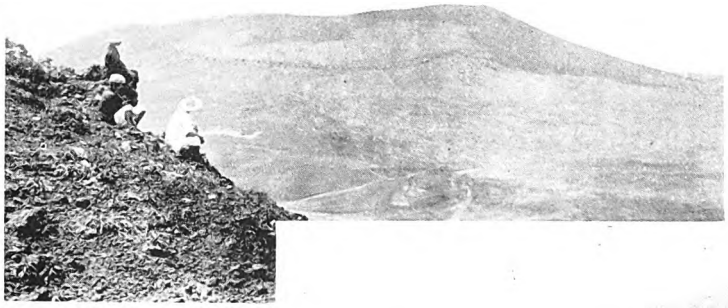
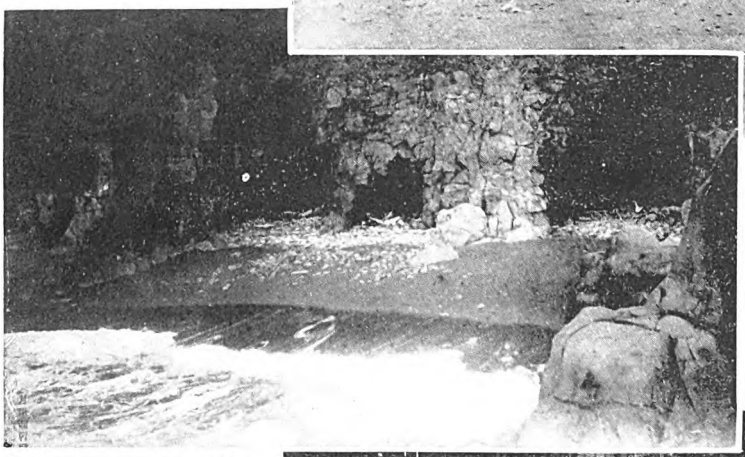


MIHARA VOLCANO

SAND-BED AT BASE OF MOUNT MIHARA



YEN-NO-GYOJO CAVE

AN OSHIMA HOME

SGENES ON THE ISLAND OF OSHIMA

(Courtesy of Mr. R. Chizuka)

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SEVEN ISLES OF IZU

By Y. TEZUKA

ON the eastern coast of Japan, off the shores of the peninsula of Izu, rise seven fairy islands, Oshima, Toshima, Niijima, Kozujima, Miyakojima, Mikurajima and Hachijojima. The last named is in the extreme south and farthest away, while Oshima is nearest to the mainland. The islands belong to the volcanic range which includes the famous Fujiyama. The soil is dry and the air regarded as most salubrious, the natives enjoying noted longevity. The inhabitants are divided into mountaineers and fishermen, so far as the islands of Oshima, Miyake and Hachijo are concerned, but in the other islands all are fisherfolk.

As to language and customs, those nearest the province of Izu speak much the same dialect as that peninsula, while those in the mountain regions, who make a living chiefly by agriculture and woodcutting, have a dialect of their own, as well as customs unlike those of any other Japanese. Among themselves money has no value, coin being used only when they dea with outsiders from the mainland. Barter prevails among themselves.

The government offices of the islands are in Oshima and Hachijo, all the other islands being under this administration. The officials all come from Japan proper. While the older inhabitants are for the most part illiterate the present generation goes to school, there being primary schools on all the islands.

One of the greatest inconveniences is the lack of fertilizer. As the soil is not very good it needs constant manuring if any crop is to be raised, and the farmers have to resort to using the leaves of trees and other vegetation for enriching the land. Trees are planted for this purpose and then are cut down after 13 years. Naturally development is slow under such circumstances, the people living mostly from hand to mouth. The inhabitants of each island are all well acquainted and live in peace as one family. Their ideas are rather primitive, having changed but little since the days of the Yamato. In religion they are devoted to their ancestors and to Buddha; and if cleanliness is part of godliness they are not on the whole ungodly. As thieves and robbers are unknown among them they have no locks and keys, never even fastening their doors at night.

Oshima, the largest of the islands, is not very large, only 25 miles in circumference. It has in all a population of

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5000,1700 of whom are in six villages. In ancient times criminals were banished to this island, the famous Minamoto Tametomo being one of the exiles. In the center of the island is a volcano more or less quiescent, being about 2,550 feet high while the cone is 300 feet by about 600. One can see down the orifice to a depth of about 100 feet, whence sulphur fumes constantly issue. The crater has not seen any great activity since the seventh century, when it was very dangerous.

Habu is the only port capable of receiving steamers, the other harbors being hardly worth the name, accommodating only small fishing craft. The Japanese are accustomed to say that Oshima is famous for its women and its cattle. The dress of the women is quite removed from that characteristic of the Japanese woman, being a blue cotton garment without sleeves; and the girdle is narrow, more like a cord. They are fond of an apron and a *tasuki*, a cord used for holding up the sleeves; but as they have no sleeves it amounts to no more than an ornament, which proves that even the most primitive woman has some sense or instinct of fashion. Often the youths and maidens of the island exchange these cords as symbols of betrothal, just as other people exchange rings. The Oshima women have magnificent hair, which they dress with camelia oil until it shines like purple-black silk. The women do not, however, devote much attention to styles of hair, wearing their rich tresses in a very natural fashion. The women folk are very shy and will not even speak to a stranger, especially a woman from Japan.

In former times there were a good many wild cattle on Oshima, but now they are bred among the farmers, and milk is plentiful and cheap, which is fortunate, as good water is scarce on the island, being mostly brackish. Women make a living carrying water from the good wells and selling it to those who live at a distance. Oshima is often troubled with high winds; and this requires that the houses be built in a way to stand the gales, with stone walls around and the roofs low and strong. The chief products of Oshima are charcoal, fish and camelia oil.

Toshima has a circumference of only 5 miles and the population is only 330, representing 90 families. The coast is so rocky and precipitous that ships find it dangerous to approach, and communication with the island is quite irregular. As there are neither streams nor wells on the islet, all drinking water has to be obtained by boiling and evaporation. Some, however, are able to secure rain water. Most of the people are farmers, and some camelia oil is exported.

Five miles further south lies the island of Niijima with a circumference of 14 miles. The population numbers 3000, mostly in two villages. On this island rice, sweet potatoes and corn are grown and the people do a pretty good business.

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Five miles further south lies the island of Niijima with a circumference of 15 miles. The population numbers 3000, mostly in two villages. On this island rice, sweet potatoes and corn are grown and the people do a pretty good business

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in fishing, wood cutting and camelia oil. The principal fish are sardine, bonito, mackerel and pike. Just near is a tiny islet named Shikijima, which formerly joined Niijima but was cut off by a tidal wave. There are two hot springs on this smaller island. The people of Niijima are a gay race, very fond of dancing and all sorts of amusements.

Kodzu island is about five miles further south, being about 13 miles in circumference and having a population of some 1800, including 300 families. As Kodzu has many fresh water streams it is more fortunately situated than any of the other islands. The people are engaged for the most part in farming or fishing, dried bonito being a large export and considered a delicious variety by the Tokyo Japanese. The people of this island are quite as fond of fun as those of Niijima.

Miyake is about 20 miles east of Kodzu and has a circumference of about 20 miles with five villages and 5,000 people. Most of the inhabitants are farmers of fishermen; and the island produces a good quality of boxwood which is exported. This wood is used for making ladies' combs. Water is very scarce in Miyake, most of the people being dependent on rain-water. The island is noted for the number of small lizards to be seen, every house begin infested with them.

The island of Mikura is not far from Miyake, and has a population of some 300. Most of the people make a living by cutting and exporting boxwood lumber. As the people belong mostly to one family and strangers as permanent residents are not encouraged, one might expect the breed to deteriorate. The head and older son of each family are permitted to marry, the other sons being forced to bachelorhood, and if any youth kicks over the traces he has to leave the island. The restriction thus placed on increase of population is due to the small area of the island, which is capable of supporting only a certain number.

Hachijo island is about fifty miles still further south and is a fairly large island with 5 villages and over one thousand families representing some ten thousand people. As the island is surrounded by the so-called "black current" it has a tropical climate and is very healthy. The egg plant here attains a height of 8 feet in 3 years, and everything grows well. Centenarians are not infrequent among the inhabitants of Hachijo. But the place is often visited by high winds and heavy rains. When Minamoto Tametomo was exiled to Oshima he overran all the islands and reigned like a king on Hachijo, and many relics of the warrior yet remain among his posterity. There are two tribes on the island, representing two classes, *samurai* and civilians. The *samurai* are the descendants of the famous warror above named, and they exert much influence, and never intermarry with the lower class. The girls of the *samurai* class are noted for their beauty, being rather fair with light hair.

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Their beautiful hair reaches often to the ground, and is dressed in the *shimada* style ornamented with combs of box-wood. The people live on seaweed, vegetables, wheat and millet. The people are very fond of a wine they make from sweet potatoes. They prize much the saké that comes from Japan; and they smoke their tobacco in a peculiar pipe seen only on the island. The houses of the island are built of grass and bamboo, no nails being used. The floors have to be high above the earth to avoid white ants. Farming and sericulture are extensively carried on.

Hachijo is famous for a yellow cloth woven by the women of the island, which brings the people their largest income. The women, being the chief bread-winners of the island, have an unusually great influence over the men. Marriage is a very simple affair. The bride, dressed in a long gown with special head decorations, is conducted to the home of her husband by her relatives. But the same rules as to increase of population as we found in Mikura island, here prevail also, elder sons alone being permitted to marry. In one family on the island the grandfather and grandmother, the uncle and aunt, the father-in law and the mother-in-law and the bride and groom all live under the same roof. The god of the silk worm is the chief deity worshipped and receives much homage in the summer festivals. In the Tokugawa days criminals were also sent to Hachijo and earned a living by acting as water carriers and oil-pressers.

TOMOE GOZEN

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WARRIOR WIFE OF TONDA NOBUTAKA

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CHIVALRY EAST AND WEST

By T. TAKAGI, A.M.

IN Japan chivalry was a matter that concerned men only; and women consequently were not taken into consideration. This was but natural. The *samurai* of Japan were warriors; their lives were concerned with battle, regardless of danger; and so they had to accustom themselves to extreme endurance, practising self-denial and self-control, mastering both mind and body to the utmost degree. Like their swords they were beaten out on the hard anvil of experience until the proper temper and consistency were attained. The *samurai* had little leisure for association with the opposite sex; and besides, it was their duty to avoid falling in love or getting mixed up with women, a habit conducive to vice and idleness.

The duty of the *samurai* lay afield and that of woman at home in the house; it was the man's duty to be brave and efficient and the wife's to be frugal and economical. The *samurai* expected his wife to be ready to follow him to death if necessary; his fate was hers; her support and destiny lay with her husband. Thus the Japanese woman lost the right of being independent. As woman could not engage in warfare she lost influence with man, while his rights and power increased all the more. Finally woman had to yield absolute obedience to man. And the women of old Japan appear to have been quite satisfied with this position. They willingly served their lords with all their hearts, and endeavored to fulfil all their domestic and wifely duties to the utmost. Their loyalty to their husbands was the same as that of their husbands to their liege lords. It was a loyalty shown of their own accord; and being unexacted, it was in no sense slavery or mere servitude, but free obedience. However hard the burden, the women faced it and triumphed.

In an ancient volume containing instructions to the family of a *samurai* we read: "A *samurai's* wife should practise domestic economy for the sake of her husband, who must serve his lord abroad; and so she should avoid being too soft or effeminate. Woman is by nature frail in body and obedient of heart. This is good; but to meet urgent necessity and face emergency she must be firm and resolute of heart as well. Love romances and lewd tales should be banished from her reading. Being taught right canduct and how to cultivate the character of a true *samurai*, her conjugal relations will be properly regulated and good morals will prevail in the family."

Thus was the Japanese woman brought up to be careful in obedience and to serve her husband with a selfsacrificing spirit; but at heart she was not servile or effeminate. She could acquit herself with

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coolness and courage when occasion required. The woman of Japan combined a delicacy and mildness with a sterness and bravery that made her admirably suited to the rôle she had to play. Though she was obedient, she was ready to resist violence or unreason in any form. In service she was gentle and divine but in the face of temptation she was more powerful than a man. The average woman of *samurai* days would brave all to maintain her honor inviolate, being chaste to the last degree. As the *samurai* was drilled into doing his duty, so the woman was drilled into preserving her virtue.

The Japanese woman was taught music and dancing as well as literature. Music and dancing made her mind lofty and her motion graceful. She learned also how to wield weapons, and could thus defend herself or her family in case of attack. Being thus mild without and hard within they were able to follow fathers or husbands even to the field of battle.

The story is told that Tomda Nobutaka, lord of Anotsu in the province of Ise, one day, being overwhelmed by the enemy, retreated into his castle, when a handsome young warrior in red armour advanced with a lance and saved Tomita from attack; after which the lord wanted to know who the young warrior could be, and found upon inquiry that the displayer of such valor was no other than his own wife. This is no solitary example of what the woman of old Japan could do; all the wives of that day were the same in strength and courage.

These women were not without the duties of motherhood and all attendant responsibilities; and though socially they had no public position they were the mistresses and moulders of their homes. Among the *samurai* women there are no stories of love affairs such as one reads of among the knights of Europe. The *samurai* was taught continence as a professional virtue and his wife was taught similar respect for such virtue. The western knight regarded it as one of the chief duties of life to protect women, and woman-worship appears to have been cultivated as a virtue; and consequently the social position of woman was high in Europe, the warriors wearing mementoes of their ladyloves on their armour. At tournaments the kinghts were encouraged by the presence of their ladies; and in moments of triumph the lord received his reward at the hand of his lady, to kiss whom was his great delight and honour. The Japanese warrior, on the contrary, should he have taken anything suggestive of woman to the contest, would have been derided as unsoldierlike. Not that the Japanese warriors did not love their wives and sweet-hearts, but they practised self-control and reserve on matters so delicate and sacred.

The Japanese *samurai* too had his tournaments and entered the lists against other *samurai;* but it was in the presence ot his liege lord and retinue; and the victor received his reward from the hand of his lord, which was deemed the highest privilege and honour. On such occasions woman was not permitted to appear. The *samurai* never forgot that the courage that could be inspired by woman could also be destroyed by her. Since the battle in any case had to be decided between men, woman was to have no part in it. Her province lay elsewhere and otherwise. She was not allowed to participate even in a sham fight.

It is evident that in the west certain emotions were given much freer play

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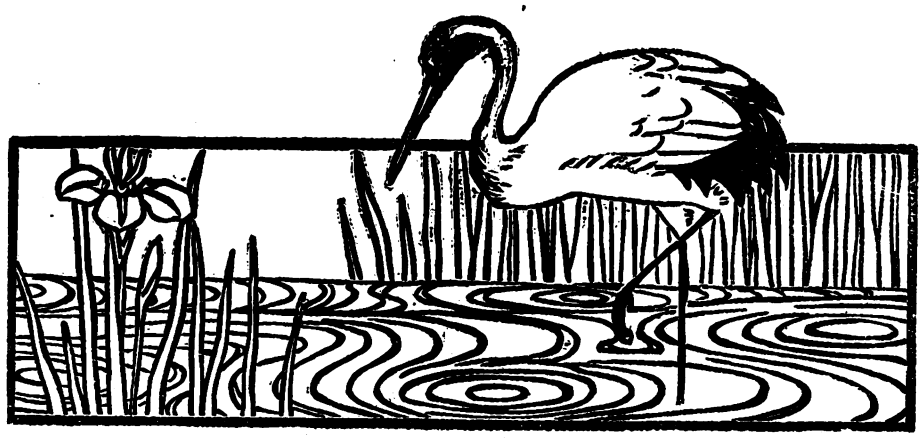
than in Japan, so that the love-feeling was not regarded as too delicate for open display. Even today western lovers take hands and otherwise make public demonstration of affection without respect to others, the ladies unresistantly consenting. In this respect there was a vast difference, then, between the warrior of the west and him of old Japan, in the attitude towards woman. The one considered it unbecoming to fondle his wife or sweet-heart in public; the other deemed it proper. The result is that the western woman is more bold and coquettish than the Japanese; the latter more obedient and gentle, without boldness or violence of manner. The western woman is postive; the eastern woman is negative. The world must take its choice.

The ideas and manners of the Japanese woman were so moulded under this system of chivalry that even the influence of western civilization during the last sixty years has not been able to efface them. It is not our present purpose to decide which is the superior. It is a matter of taste and education, in which each will have his own point of view and draw his own conclusions. It is worth noting, however, that the Japanese warrior, born and brought up of such mothers, has never yet been defeated on a foreign battlefield, a distinction so significant as to be worth the most careful consideration.



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SLEEPLESSNESS

Yasurawade

Nenamaji mono wo

Sayo fukete

Katabuku made no

Tsuki wo mishi kana.

Waiting and hoping for thy step,

Sleepless in bed I lie,

All through the night, until the moon,

Leaving her post on high,

Slips sideways down the sky.

Akazome-yemon (10th Century)

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A NŌ DANCE

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YOKYOKU

By T. SAKAI

THE *Yôkyoku* is a species of *No*-drama, and inclines to be operatic in that it is more vocal than dramatic. In this remarkable type of operetta the various parts are taken by different singers, led by a conductor, as in an orchestra; and the music pertaining to *Yôkyoku* is practically the only kind that is much thought of among educated Japanese at present. The *Yôkyoku* drama is now said to be the rage among all the more intelligent classes of the nation, old an young flocking to the performances to hear their favorite singers, and paying little or no attention to the acting.

The *Yôkyoku*, or *Utai*, as it is often called, had its origin as far back as the Ashikaga period in the 12th century. As will be remembered by those familiar with Japanese history, it was an era preceded by a long series of civil wars when literature and drama had no opportunity to flourish, and learning was confined to priests and temples; and even these were for the most part given to meditation and general passivity. These priests devoted a good deal of time to study, however; and many of them went to China and became familar with the fountain-head of literature, returning to be models in life, manners and literature for their less enlightened fellow countrymen Thus after the Dark Age came an age of light and progress in all the arts of peace. In short, after the beginning of the Ashikaga period there was an influx of all things Chinese and the civilization of that people almost took possession of Japan. Such elaborate ceremonies as *cha-no-yu*, or the Tea Ceremony, and the custom of having a *tokonoma* in the house, were introduced from China at that time. The leaders in this new civilization were the Zen sect of Buddhists. With this new civilization came in the *No*-drama, of which the *Yôkyoku*, or *Utai*, is the chorus.

Entertainments such as the *No*-dance had their origin in the *kagura*, a religious dance for influencing the gods. At the conclusion of the *kagura* it was the custom to have a sort of comic opera for the amusement of the gods, with animal masks, to which was added later a dance of rustics, called the *dengaku*, which reached its height in the time of Yoritomo. Though the rustic music of the *dengaku* was not much encouraged by the upper classes, it persisted until it so much improved as to win the approval of the educated and more intelligent of the community. It was finally absorbed by the *sarugaku*, or monkey dance, wherein animals were represented by masks; and this finally evolved into what is now known as the *No*-dance. As all the earlier dramas of this nature were composed by priests who had studied in China characters and modes from that country abound in them, while Buddhist sentiment and religious ideas generally tend to prevail.

The *Yôkyoku* is an evolution from the music of the various dances included in

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the *No*, or Lyrical Drama, such as the *saibara*, the *imayo*, the *Heike-biwa*, and the *kôwaka*. The *saibara*, used in the *kagura* dance, was a list of popular songs sung in chorus before the gods; while the *imayô* were really Buddhist hymns which had been popular in the Heian era. This mode was in four lines of five and seven syllables each. The *Heike-biwa* were epics of the famous Heike clan sung on the *biwa*, a kind of stringed instrument of primitive nature. A great part of the *Ykôyoku* literature came from the *Heike Monogatari*, or tales of the Heike clan, and the music was derived from the *kôwaka* dance, the language being much influenced by the *imayô*. Thus the regular *No*-dance became the basis of the popular plays of the Tokugawa period, while the *Yôkyoku* developed into the *jôruri* which is more like opera.

There are still extant about 200 *Yôkyoku*, which may be divided into three classes, according to mode and nature. The first kind is congratulatory, and is used for occasions of felicitation, having had its origin chiefly in the animal mask dances and the rustic dances. The *Takasago* is a representative piece of this type. The story is simple but interesting. A priest of the Aso shrine in Higo, Kyushu, named Tomonari, came up to the Imperial capital at Kyoto; and on his way back, while passing through the province of Harima, he came to the sea coast of Takasago, being attracted thither by its fame for beauty. It was in the season of spring, and a mist covered the sea, the day being warm and balmy. He had heard of the world-famed pines of Takasago and he waited for some one who would show him the trees. Just then an aged couple appeared, and Tomonari asked them which was the most famous pine?

"And which is the famous pine?"

"It is the pine under which thou didst rest when thou didst sweep the pine-needles with thy sleeve."

"They say that the great pine of Takasago and that of Suminoe in Settsu are husband and wife," said Tomonari. "Why should they be called so, when separated from each other so far?"

"I am from Suminoe," said the old man; "and my wife belongs to this place. Ask her and she will explain."

And the old woman went on to say that though she and her husband lived far apart they were human beings and thus in constant communication; and thus like two old pines, grew old together. And the old man proceeded to expatiate on the virtues of the pine. The pines grow old but are ever green and fresh; and so should it be with man and wife. Upon further inquiry as to the names of the remarkable old couple, Tomonari found that they were the spirits of the pines trees, the one of the great pine tree at Suminoe and the other the spirit of the big pine at Takasago, which had the power temporarily to assume human forms. Upon hearing this, Tomonari took ship and went to the coast of Suminoe to see the wonderful pine tree there, the partner of the one at Takasago. Then the old man and woman began to congratulate themselves on their long and happy lives, to pray for the Emperor and to perform a dance.

Needless to say the above is a favorite piece for performance at Japanese weddings, and in fact on all joyful occasions.

The second kind of *Yôkyoku* is historical in nature and tends to the exhaltation of heroism: a sort of epic. The *Hashi-Benkei* may be taken as a representative

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of this type of drama. It is the tale of a hero who was a priest that lived in times of old. His name was Musashibo-Benkei. Every night at 2 a.m. he went to the shrine of Tenjin at the Gojo bridge in Kyoto and there offered worship, a page always accompanying him. One day the page informed his master that the night before a boy of some 12 or 13 years old had appeared at the Gojo bridge. Quick as butterfly or bird the youth flitted about and no mortal could touch him. The page tried to persuade his master against going to the shrine that next night. Benkei put off the page, as talking nonsense. He said that he was not afraid of even devils, all of which could be conquered.

"But no one can overcome this ghostly youth," insisted the page. "He flies about and defies all touch or molestation."

"If approached, what does he do?" inquired the priest.

"He immediately vanishes," explained the page. "Disappears like a flash: becomes completely invisible!"

Benkei meditated over the matter a while and then replied that while he thought it best not to go to the shrine that night, he nevertheless was unwilling to be accounted a coward; so he had to go. Therefore the two fully armed themselves and set out for the shrine.

As they approached they, sure enough, saw the mysterious youth coming himself to meet them. It was no other than Ushiwakamaru, or the apotheosis of the famous national hero, Yoshitsune, still in his teens. The youth was performing brilliant feats of sword practice on the bridge, terrifying all who passed by. As soon as the youth saw Benkei, who was a man of gigantic proportions, he slipped under his monkish sleeve, and the priest, thinking it was a little baby girl, let him go unmolested. The youth, not satisfied to be thus let off, began to pick a quarrel with Benkei by kicking his spear shaft, which insolence irritated the priest and he fell upon the youth to punish him, but all in vain. Much surprised at his discomfiture by a child the priest asked how it was that a youth could thus defeat a giant; for it was a case of David and Goliath. The youth explained that he was Ushiwaka Minamoto, the clan-Chief and the posthumous son of the great Yoshitomo. Thereupon Benkei acknowledged himself the servant of the youth and promised him to fight the Taira clan, the historic enemy of the Minamoto family. And so Benkei became Yoshitsune's henchman.

It will thus be seen that the play is based on the historical tradition that Benkei become the friend of the wandering and homeless Yoshitsune. Other pieces of the same kind are the *Kumasaka*, the *Tsuchigumo*, *Shichiki-ochi*, and the *Oyeyama*.

The third type of *Yokyoku* is a sort of ghost story; and this kind is really the most popular and characteristic. The style is most conventional, all being modeled on the same plan. A monk or travelling priest visits a hero's grave, deplores its usually neglected condition and weeps over it. Then the spirit of the departed hero appears to the visitor in the form of a peasant and converses with him, speaking of the past, mentioning his heroic deeds; and the priest then offers prayer. After this introduction the hero appears in actual history, fighting over again his battles and performing his brilliant exploits and finally dies, being ushered into heaven on the prayers of the priest.

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It is not hard to see that this kind of *Nikyoku* is for the special purpose of encouraging heroism and recommending Buddhist teaching. It fills the purpose of Miracle plays and other religious drama do in western countries. The origin of this type of play at a time when great numbers of heroes had been slain in the civil wars, was but natural, and helped to show the public the consolation of religion in time of need. It is a worship of the Happy Warrior and a commendation of religion as a need of even him. The brave man did not die; his spirit was alive and not far from his friends; he was still active and able to help those left behind. This is still the faith of the Japanese. How far the *Nikyoku* has gone to perpetuate or strengthen it may be inferred from its present popularity. In this kind of drama not only the spirits of human beings but the spirits of trees and flowers appear as immortal life. Other plays of this group are the *Ukai*, *Tsurumasa*, *Sanemori* and *Tomonaga*.

Of course it must be understood that this three-fold classification does not by any means exhaust the species of *Nikyoku*, as there are such pieces as the *Kamikuchi*, or vendetta, like the Soga Brothers; and pieces of which jealousy is the motive, like the *Hanaya*.

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Of course it must be understood that this three-fold classification does not by any means exhaust the species of *Yokyoku,* as there are such pieces as the *katakiuchi,* or vendetta, like the Soga Brothers; and pieces of which jealousy is the motive, like the *Hannyo.*

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FALCONRY IN JAPAN

By Y. TORII

THE custom of hunting with *takagari*, or hunting-hawks, the falcon of Europe, is a vary old one in Japan. It is, of course, primarily a sport, not for the purpose of catching animals or other hawks but for catching other birds. Falconry was a sport of the noble classes in Japan from very early times. According to tradition a gentleman named Yosami Tsuchikura, who lived in the days of the Emperor Nintoku in the middle of the 4th century, caught many small birds by means of a net; and one day he found among his catch a large bird which he presented to the Emperor. As even the Imperial household did not know the bird the Emperor summoned an expert in ornithology from Korea to explain what species the bird might be. The Korean recognized the bird at once as one common in his country, saying that it was used for catching other birds. Thereupon the Emperor ordered the Korean to take the bird and train it to hunt after the manner of its kind in Korea. The bird was duly trained, and so successful was it as a hunter that hundreds of pheasants were caught by it. This so pleased and interested the Emperor that he expressed a wish that his nobles might take up the training of such birds as a sport, and thenceforth falconry became a pastime of the upper classes of the nation.

Falconry was particularly a sport of the Nara Period. The poet-warrior, Otomono Yakamochi, one of the compilers of the Manyoshu anthology, or Collection of Myriad Leaves, took a deep interest in falconry; and while governor of the province of Etchu, he kept a famous falcon, a bird both beautiful and expert and of marvellous strength and courage. But one day, through some blunder of the attendants, the falcon flew away and never returned, to the great grief and dismay of its master, who even prayed to the gods to have it restored. One night a young woman appeared to him in a dream and informed him that the bird would return to him; and in accordance with the dream, the bird in a few days came back. In joy thereof he composed several poems, four of which are found in the Manyoshu. Such an incident serves to show the value set upon a falcon in those far off times.

On the day of hunting the falconers took their well-trained birds to the open fields or to the hills, the birds roosting or perching on the wrists of their masters. As soon as a desirable bird was sighted the falcons were set free. When the falcon seized its prey and descended to the earth the falconers ran to the place and captured both. Thus the sport proceeded, sometimes the nobles managing their own falcons and more often having experts to undertake that part of the amusement.

In time there grew up in connection with this sport certain ceremonies, especially as it was a sport enjoyed by the Imperial family. To be unacquainted

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with the etiquette of these ceremonies was to be accounted a rustic, though some of them were secret to the falconing fraternity.

The falcon usually had a string fastened to one leg, and this was known as the *seki-o*. The string was held in the hand of the one carrying the bird and removed when the bird was sent after prey. The *ebukuro*, or food bag, contained food for the falcon; and was made of a bamboo basket-work. How to tie the string that bore the basket was a secret to be learned by falconers, the knot being tied so as to leave two ends free, one of which was called the *torinokubi*, or bird-head, and the other the *usagi-gashira*, or harehead. The *torishiba*, or bird's bough, was a tree branch for carrying the birds captured by the falcons. For this purpose plum or cherry branches were usually preferred. If blossoms were just budding the branches were considered ideal; but if the blossoms were opening such branches were not used. The birds caught had to be fastened to the branches in a particular way, or not at all. In spring the female birds were hung on the upper part of the branch; at all other seasons male birds had this position. Females were given this honor in the spring, because that is the time for laying eggs, and reproductive power had to be duly honored. Sometimes in case of necessity the above custom was allowed to be relaxed if the birds could be tied to wisteria vines or straw ropes.

In old China and Korea it was the custom to have the birds perch on the right wrist, but in Japan it was the reverse. Whenever the falcon succeeded in taking prey it was the practice to give the captor the living liver of its victim. To do this the breast of the prey was cut open with a small knife. In presenting game to the Imperial Court it was the custom to have the bird lie on its back showing the open breast whence the falcon had been treated.

In falcon dealing the age of the bird was of utmost importance and had to be minutely specified. A year-old hawk taken in the middle of July was called *sumawari*, one about the nest; that is, caught near where it had been hatched. Taken after the middle of July it was known as *amikake*, or one taken by net. Usually one-year old falcons were called *toya*, or birds of one moulting. Two-year-old were called *katagaeri*, and those of three years, *morogaeri*, the former meaning half return and the latter two returns. Most of the particulars of falconry were known only to those under the patronage of the nobles who went in for this mode of sport; nor did one noble let others know all his secrets in relation to the sport. In the reign of the Emperor Kwazan, that is about the year 986 A.D, there was a famous falconer named Haruyori. What he did not know about falconry was not worth consideration. He had, moreover, discovered a remedy efficacious in the curing of wounded falcons. The process of his preparation was kept secret. Other falconers tried in vain to obtain the prescription and were most envious of him. The temptation proved too much for a younger brother of Haruyori, who was bribed to give the secret away. The old falconer forthwith slew his brother with a sword. The people of the time mourned for the fallen man and called the plant henceforth *otogiri-so*, or brother-killing herb.

Falconry reached its height in the Heian era, when game preserves, or *kinya*, were regularly laid out and carefully

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guarded. Poachers were punished if they attempted to encroach on such preserves. Once on one of these game preserves at Kitano in the province of Kawachi a prince of the Imperial line bagged a golden pheasant; and some assert that Kitano was a made a preserve, or *kin-ya* (gold place) on this account, the name subsequently becoming a regular designation of such preserves. All who were ignorant of this story were nicknamed *kinya.*

In the days of the Kamakura government there lived a famous falconer named Sakurai Goro, who in turn had been taught by an expert of the Minamoto clan. In 1206 the shogun, Sanetomo, heard of this man and invited him to court. After hearing all the man had to say on falconry the shogun asked him to try his skill in the field; so he went out with a hawk known as the *mozu*, or butcher-bird on his wrist. He at once took a small bird that had alighted on a tree, and Sanetomo much admired the skill with which it was done, rewarding the falconer with a sword, according to the custom of the time. The *mozu*, is smaller than the falcon and very difficult to train; only a master could have done what Goro did.

The shoguns of the Tokugawa era participated freely in such sport as falconry, having a special bureau for the conduct and protection of such pastime. The shogun had the most expert falconers of the day. There were three men known as chiefs of the bureau and had large incomes apportioned them in rice. These again had under them four heads of departments and there were 42 falconers and 100 men at arms to attend the shogun when he went forth to field. As the chief falconers passed along the streets of Yedo they commanded immense reverence with their beautiful birds perched on their wrists; for the shogun's falcons were something to see, especially in the eyes of the common people. Even the two-sworded *samurai* had to give way before them and yield them all the respect commanded by favorites of the shogun. At present falconry has largely fallen into disuse; but in the Imperial Botanical Garden at Shinjuku falcons are still kept; and several falconers are kept there to attend to the birds. Thus the ancient sport of Emperors and great men has now left but the faintest semblance of its former splendor.

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LOVE'S PERPLEXITY

Yura-no-to wo

Wataru funabito

Kaji wo tae

Yukue mo shiranu

Koi no michi kana!

Like a mariner

Sailing over Yura's strait,

With his rudder gone.....

Whither, o'er the deep of love,

Lies the goal, I do not know!

So-ne-no Yoshitada (10th Century)

Tran. by Dr. Clay MacCauley

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WAR AND ELECTRICAL INDUSTRY

By KIKUMA MUNASUYE

(DIRECTOR-GENERAL OF THE GOVERNMENT ELECTRIC EXPLOITATION BUREAU)

SINCE her wars with China and Russia Japan has made rapid progress in commerce and industry; and no less rapid has been her advancement in the development of electric enterprises. Before the war with Russia electric motive power was nothing to speak of in Japan, but a great change soon took place. In the year 1904 there were but 124 such enterprises in the whole empire, and not more than 90 of these were in working order, the total capital invested representing only about *yen* 26,000,000; while the number of establishments employing electric motive power did not exceed 380. The electric producing power of the nation did not rise above 44,000 kilowatts. Even in Tokyo city no more than 90,000 electric lamps had been installed; and the mileage of electric tramway was only ten. But in ten years these conditions showed an increase of eighteenfold. In five years after the war capital representing electric enterprise arose to *yen* 150,000,000, while the number of establishments using electric power grew to 757, the power produced being equal to 260,000 kilowatts, rising to 310,000 kilowatts shortly afterwards. By the year 1913 electric capital arose to *yen* 500 000,000; and those utilizing electric motive power numbered 1,200, the total production of current being 90,000 kilowatts, which in an incredibly brief time arose to 430,000 kilowatts. The number of electric lamps used grew to more than 200,000,000, with a mileage of 76 for electric tramways.

Most of the new motive power was and is produced by water. Great hydroelectric plants like the Katsuragawa, the Kinugawa, the Ujikawa, the Kyushu Suiryoku and other companies appeared and began to thrive beyond measure. The Inawashiro Hydro-electric plant just completed is to supply Tokyo with current over a distance of 140 miles with a voltage of 115,000, thus breaking all past records in the electric enterprise of this country. As to voltage and length of distance this is the biggest electric plant in the world. It thus seems that the war with Russia gave immense stimulus to electric enterprise in Japan.

No doubt the present war in Europe will exercise a like effect on electric production in various countries. Opinions differ as to what extent that influence will touch Japan. No doubt after the struggle ceases the countries of Europe will find their capital for the most part exhausted; and this may react unfavorably upon electric investment in Japan. However, capital will always find a place where investment is most profitable; and

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WAR AND ELECTRICAL INDUSTRY

By [illegible] Kitchener

(Director General of [illegible] Bureau, Ministry of Munitions)

SINCE the war with China and Russia, Japan has made rapid progress in commerce and industry, and so has rapid has been her advancement in the development of electric enterprises. Before the war with Russia electric motive power was nothing to speak of in Japan, but a great change soon took place. In the year 1907 there were but 12,000 enterprises in the whole empire, and not more than 50 of these were in working order, the total capital invested being only [illegible] 20,000,000 yen, while the number of establishments employing electric motive power of all sorts exceed 4,000. The electric generating power of the nation did not rise above 200,000 horse in 1906 to over 1,000,000 horse in 1910. Now there are no more than 50 electric lamps had been installed in [illegible] millions of [illegible] [illegible] But in the year [illegible] there were only [illegible] an increase of [illegible] [illegible] after the war capital began [illegible] [illegible] the number of [illegible] [illegible] power [illegible] being equal to [illegible] [illegible] 3,000 [illegible] [illegible] the year 1913 electric capital amounted to 500,000,000 yen, [illegible] [illegible] [illegible] production of [illegible] [illegible] [illegible]

this suggests an optimistic outlook for Japanese electrical industries. Our prospects in this respect were really never brighter than at present. Though electrical development with us is as nothing compared with that in Europe and America, the rate of progress has been sufficient to justify the best hopes for further advance. America at present produces 130 watts per capita of population, Switzerland, 116; Germany, 38; France, 29; England, 11; and Japan only 7. Thus we are still comparatively speaking in our infancy in electrical development. With our enormous water resources and coal supply we have all the possibilities of enormous development in the production of electric power; and we can produce it more cheaply than other countries.

Most of the electricity produced in Japan is utilized for illuminating purposes, the proportion used for industry and transportation being insignificant in comparison. This is an important point to bear in mind by all interested in the future of electric enterprise in Japan. In Europe and America the opposite condition prevails, the greater portion of the current being used for motive power. This latter condition is growing in Japan, and promises rapid development in the near future.

As Japan has been at war with Germany it is natural that she should feel the need of entering into strong competition with that country on electric lines. As Germany has made rapid and gigantic strides in this direction it will be very difficult for Japan to hold her own. In the past Japan has depended to a large extent on Germany for electric machines. Now Japan must learn to depend more on herself. Already Japan is producing most of her own electric wire. She has also made some encouraging progress in the way of turning out machines and appliances. Still Japan must depend on imports from Europe and America for some time yet. In 1912 imports of electric machines and appliances reached a value of [illegible]. The war has already caused a marked falling off in such imports, to the great disadvantage of the electric industry in this country. The disability thus forced upon us should teach us to seek independence with greater efforts. We have not only to supply our own demand but that of China and the islands of the Pacific. The European war has brought us into closer contact than ever with China and the Chinese will naturally look to us to meet their demands in supplying what they cannot so cheaply or conveniently get from Europe. Japan has now thrust before her a rare opportunity of pushing forward her electrical development, especially in the manufacture of machinery and appliances, and if she fails to rise to it the results will be anything but satisfactory.

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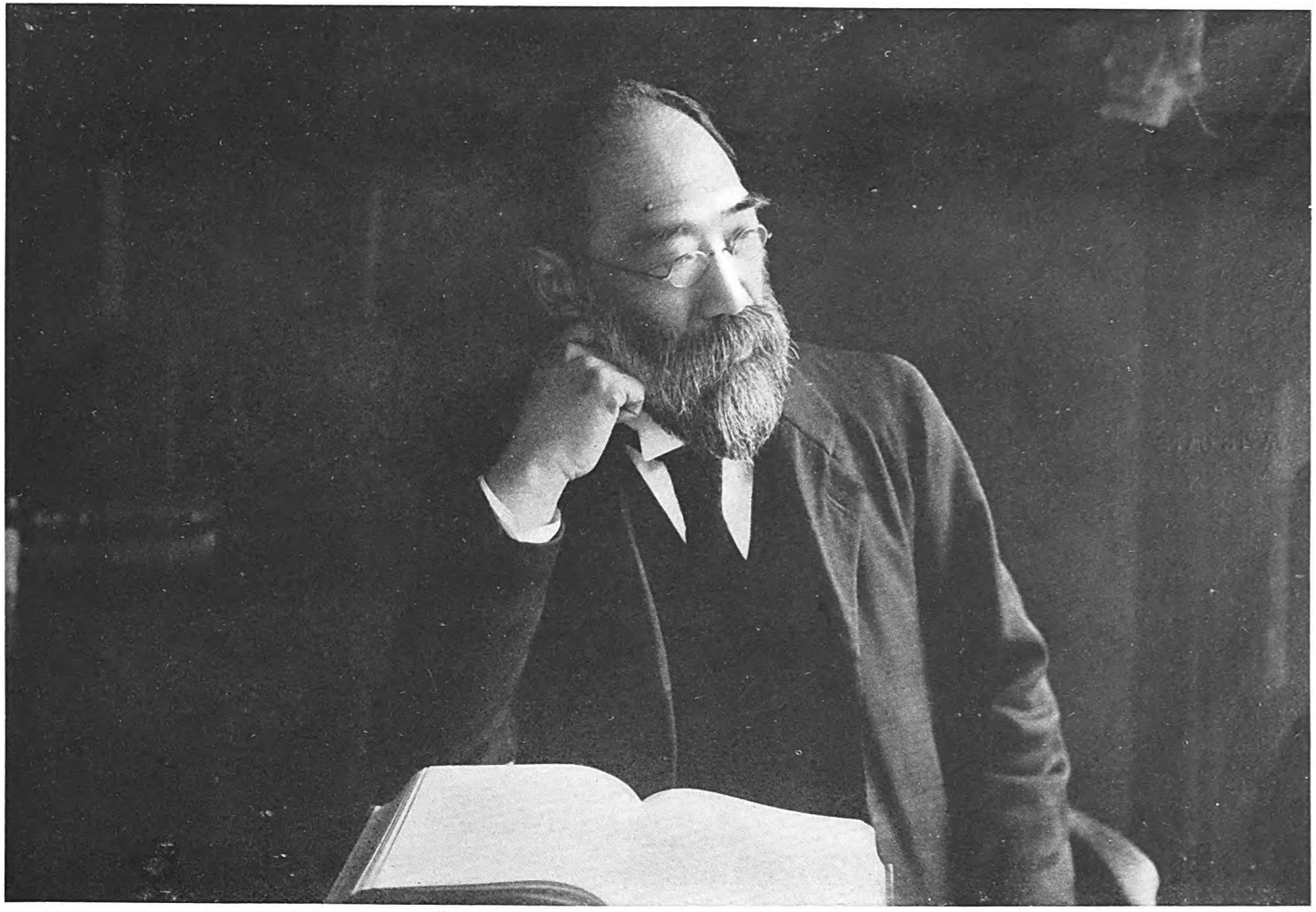

THE REV. DANJO EBINA

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DANJO EBINA

By F. YAMAZAKI

THE subject of this sketch is one of the leading lights of Christian propaganda in modern Japan. He is one of the most conspicuous examples of those Japanese who have found it possible to reconcile the tenets of the alien faith with the most sacred tenets of Japanese patriotism, and who believes that Japan can become Christian without abandoning any of her old truths that are worth preserving.

An interesting feature of his life is that he was one of earliest converts to the faith after the coming of the modern missionary. He became a Christian at a time when it was a very unpopular thing to do, and consequently had to suffer more for his convictions than is usual with the present-day convert.

Danjo Ebina, at present the most prominent Christian leader in the empire, was born in Kyushu of a Kumamoto clan, that center of brave spirits and ancient civilization. When still a youth he was awakened to the superiority of western civilization and began to take an interest in the western religion. He openly advocated intercourse with western nations and the opening of the empire to foreign commerce, declaring that his country could not expect to come to her own without intercourse with modern nations. One of the leaders of the Kumamoto clan at that time was Yokoi Shonan, who advocated the above opinions. His convictions had great influence over the youth of the time; and after the Restoration of Imperial power this man was called to a cabinet office where he was senior even to Saigo, Okubo and Kido. He was, however, too far in advance of his time; and the *ronin* of the day accused him of subverting national morality and religion, and he was assasinated.

But the seed he had sown took deep root and began to grow. Among his most conspicuous disciples was Matsudaira, the lord of Echizen. The effect of Yokoi Shonan's life on the youth of his native place was still more marked; and after his untimely end the young men organized and formed a school to encourage the samurai spirit and to study foreign languages, especially English. This was in 1871. Many of the most promising young men were drawn to the school, men who afterwards arose to a high place in the nation's councils, some of whom are still living. Not least among them was Danjo Ebina.

At this time the English teacher in the school was an American gentleman; and as he was a retired army captain, he could teach the young men something of foreign military arts and consequently became immensely popular. But he was more than a man of the sword: he was most of all a man of the Sword of the Spirit, an earnest Christian and an admirable character. As to religion however, he

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was appointed teacher to Prince Shimazu, and for two or more years, confined himself to language instruction. About the third year of his service he lunched out with a Tokio class. As the foreign religion had been prohibited, most of the students refused to attend, though they were very faithful to return away on account of their respect for the teacher. In the minds of them men, as the class was held at the teacher's residence and was therefore private; but most of the first students of the class went for the purpose of finding fault on which to make complaint against him. These were not his friends, of course. Those persons could not fail to be moved by the earnestness of the foreigner's character and teaching, and soon they were deeply moved, even to conviction. In about a year and a half most of the class became Christians. They had come to scoff and they remained to pray.

One day at the beginning of 1872 the little band of converts marched up to a hill near the town where they sang hymns and plighted themselves by solemn oath to devote their lives to preaching the Gospel to the whole nation. This little pledging of poverty, and even to the world, was in reality a memorable event in Japanese annals; for nothing so especially impressed the over and over people. The news of it was upon the lips of all from the Mikado and their was consideration of the leaders of the young men going over to the detested religion. Some of those students had such a time with their parents that they were on the point of being forced to commit suicide. Others escaped a similar fate by the skin of their teeth. Month of persecution followed. The teacher, Colonel Janes was called to his position in the Government service.

It was just about this time, however, that Joseph Hardy Neesima had, with difficulty, established his Christian college at Kyoto. The Colonel Janes's work had thirty of his Christian pupils, and they became the students of the Doshisha University. The most distinguished of these young men was Hiroo Tokiwa, who is a kinsman of the Mikado's house Chamberlain. He soon gained Mr. Neesima's best confidence, and was appointed the Doshisha's first native teacher of the Bible. Tokiwa, and the large audience that it conducts there is but a little of his immense following throughout the empire. It is but proper to speak of Mr. Ibiza's having a special following, as he stands for liberal Christianity. His recognition, The New Man, is widely circulated and has a great influence on modern religious thought in Japan. He has never lost the true samurai spirit nor the Christian enthusiasm he imbibed from his first foreign teacher, Colonel Janes. His profound knowledge of both Christian theology and Japanese psychology peculiarly fits him for teaching it to foreign faith successfully to his countrymen; for he is able to reconcile the truth of God and work in a reasonable way. In other words, he is the leader of those who are Japanizing Christianity. Western people have expressed the teaching of Christ in a western way; and Mr. Ibiza holds that the Japanese should express it in a Japanese way. He regards it as unfair and unwise to force foreign unessentials on Japanese minds. Mr. Ibiza is more concerned with truth than with formal creeds; with morals than with theories and codes. In neglect of this principle he sees the cause why many for years remained faithful in Japan. And many Japanese pastors who study in Europe and American come back with foreign ways and try to force them on their own people, and thus through ignorance of the necessities of religion they also fail to win converts to Christianity. It is important that the central truths of Christianity should be rejected through the fault of preaching what non-essentials; for such is often the case in Japan.

Mr. Ibiza's influence in preaching has not in Japan in Japanese religion and civilization, may truly be common to Christianity, and by pouring this out to his countrymen he has done much to excite their interest and win them to the truths that the native religion does not afford. That Christianity has been so widely accepted in Japan Mr. Ibiza attributes to the natural faith of the Japanese, who reverently seek what is good. To him there is much truth in Sanno; [illegible] the Japanese of the Confucian philosophy, Tokiwa, and the large audience that it conducts there is but a little of his immense following throughout the empire. It is but proper to speak of Mr. Ibiza's having a special following, as he stands for liberal Christianity. His recognition, The New Man, is widely circulated and has a great influence on modern religious thought in Japan. He has never lost the true samurai spirit nor the Christian enthusiasm he imbibed from his first foreign teacher, Colonel Janes. His profound knowledge of both Christian theology and Japanese psychology peculiarly fits him for teaching it to foreign faith successfully to his countrymen; for he is able to reconcile the truth of God and work in a reasonable way. In other words, he is the leader of those who are Japanizing Christianity. Western people have expressed the teaching of Christ in a western way; and Mr. Ibiza holds that the Japanese should express it in a Japanese way. He regards it as unfair and unwise to force foreign unessentials on Japanese minds. Mr. Ibiza is more concerned with truth than with formal creeds; with morals than with theories and codes. In neglect of this principle he sees the cause why many for years remained faithful in Japan. And many Japanese pastors who study in Europe and American come back with foreign ways and try to force them on their own people, and thus through ignorance of the necessities of religion they also fail to win converts to Christianity. It is important that the central truths of Christianity should be rejected through the fault of preaching what non-essentials; for such is often the case in Japan.

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was sagacious enough to keep silence about it for two or more years, confining himself to language instruction. About the third year of his service he launched out with a Bible class. As the foreign religion had been prohibited, most of the students refused to attend, though they were very loath to remain away on account of their respect for the teacher. In time some of them went, as the class was held at the teacher's residence and was therefore private; but most of the first members of the class went for the purpose of finding fault on which to make complaint against him. These were not his friends, of course. Those present could not fail to be moved by the earnestness of the foreigner's character and teaching, and soon they were deeply moved, even to conviction. In about a year and a half most of the class became Christians. They had come to scoff and they remained to pray.

One day at the beginning of 1876 the little band of converts marched up to a hill near the town where they sang hymns and pledged themselves by solemn oath to devote their lives to preaching the Gospel to the whole nation. This little gathering of youths, unknown to the world, was in reality a memorable event in Japanese annals; for nothing so apparently insignificant has ever had more effect for good on so many persons. The news of it came upon the clan like a bolt from the blue; and there was consternation at the best of the young men going over to the detested religion. Some of these students had such a time with their parents that they were on the point of being forced to commit *harakiri*. Others escaped assassination by the skin of their teeth. Months of persecution followed. The teacher, Colonel Jones, was relieved of his position; the school was closed.

It was just about this time, however, that Joseph Hardy Niishima had, with Dr. Davis, established his Christian society at Kyoto. There Colonel Jones despatched thirty of his forlorn pupils, and they became the nucleus of the Doshisha University. The most distinguished of these young men was Danjo Ebina, whose wife is a daugher of the famous Yokoi Shonan. For some years now Mr. Ebina has been pastor of the Congregational church at Hongo, Tokyo, and the large audience that assembles there is but a tithe of his immense following throughout the empire. It is but proper to speak of Mr. Ebina has having a special following, as he stands for liberal Christianity. His magazine, The New Man, is widely circulated and has a great influence on modern religious thought in Japan. He has never lost the true samurai spirit nor the Christian enthusiasm he imbibed from his first foreign teacher, Colonel Jones. His profound knowledge of both Christian theology and Japanese psychology peculiarly fits him for teaching the foreign faith successfully to his countrymen; for he is able to reconcile the truth of east and west in a reasonable way. In other words he is the leader of those who are japanizing Christianity. Western people have expressed the teaching of Christ in a western way; and Mr. Ebina holds that the Japanese should express it in a Japanese way. He regards it as unfair and unwise to force foreign unessentials on Japanese minds. Mr. Ebina is more concerned with truth than with forms and rituals; with morals than with theories and codes. In neglect of this principle he sees the cause why many foreign missionaries fail in Japan. And many Japanese pastors who study in Europe and America come back with foreign ways and try to force them on their own people, and thus through insistence on the mere accidents of religion they also fail to win converts to Christianity. It is lamentable that the eternal truths of Christianity should be rejected through the folly of preaching alien nonessentials; but such is often the case in Japan.

Mr. Ebina has conspicuously succeeded in finding in Japanese religion and civilization many truths common to Christianity; and by pointing this out to his countrymen he has done much to excite their interest and win them to the truths that the native religion does not afford. That Christianity has been so widely accepted already in Japan Mr. Ebina ascribes to the natural faith of the Japanese who naturally seek what is good. To him there is much truth in Shinto;

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but it is polytheistic; yet the most intelligent teachers of Shinto have and do hold that all gods center in one Supreme Deity, the Lord of the universe. The other gods were but mediators whose shrines are seen in every village. But the chief marks of Shinto are honesty and righteousness of life. Thus the Almighty God of Christianity and the Great God of Shinto are the same God; and the symbolism of both rituals is the same, only they differ in modes of expression. Through the influence of Confucianism, which condemns evil and requires its punishment, Shinto has also taught many of the truths of Christianity with regard to sin and the doctrine of Providence.

As to Buddhism, Mr. Ebina holds that its pantheistic tendency has developed into insistence on a supreme personality, which represents an Absolute God not unlike that of the Christian. Thus the three great religious influences of Japanese life and history; Shinto, Confucianism and Buddhism, stand for something also sacred to Christianity and may be used to assist the teaching of the faith delivered by Christ. The Japanese do not intend to allow Christian teachers to deprive them of anything they hold sacred and true; nor need such be done. Christianity must embrace all truth or cease to be what it claims to be: the pillar and ground of truth.

In relation to Christianity, there is a vast difference between the Chinese and Japanese. The latter always try to find a common ground of agreement without giving up anything they hold true. Al- that is good and true must be in agreel ment. And so in China there is much trouble over missionary work, while in Japan there is little or none. Once when a famous Chinese official was visiting Japan he remarked that in his country the missionaries protect their converts even from government interference, whereas he saw none of this in Japan. So it has always been. Once when a Japanese missionary was preaching in Niigata a Christian was killed for too much displaying his sympathy with the foreign religion; and the Minister of a certain foreign country in Tokyo undertook to protect the Japanese Christians from attack; but the Japanese at once declined the help of foreigners, saying they would be protected by their own people or die in consequence. In the early days of the Christian propaganda there was a Christian who expressed the desire on his death bed to be buried in Shinto style, as there is nothing in Shinto burial contrary to Christian teaching. Even Christ held as much when he said "Let the dead bury the dead."

The above sentiments have been taken from remarks of Mr. Ebina. Although he thus asserts the natural Christianity of much that is also Japanese, he does not discount the work of missions and the good done by foreigners in Japan. The opposition of Christian optimism to Buddhist pessimism has, thinks Mr. Ebina, done a great good to Japan and especially has greatly influenced Buddhism for good. While Christianity had no special need to improve the Japanese woman who has always been naturally good, the foreign religion has done much for the Japanese man who was and is badly in need of regeneration. Especially has Christianity emphasized the need of monogamy and pure family life, even among many who are not avowedly disciples of Jesus. Japan is today coming unto her own; she has a great destiny and is marching boldly toward the goal. It was Christianity that gave her this hope; and no man has done more than Danjo Ebina to show this truth to his countrymen.

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A CHEROKEE CHAMPION

By R. HIGGS

In the reign of the Emperor Daigo, about the end of the 9th century, there lived a Buddhist priest named Kumaran, who had an passion for the art of playing checkers. We may add, for in this game the qualification is supposed to be as paramount as a knight's skill in tactics and prowess of mind.

Now the Emperor himself was an expert at the game too; but in playing Kumaran he required a handicap of 3 or 4 men. In the many games thus famous experts played the result was often a "draw," in the event whereof a wager was disposited. Once the Emperor staked a golden pillow and Kumaran won the game as a second, receiving the valuable gift. The persons of the subject in this difficulty the sovereign went against the priest of a sect of the country, and they supplied Kumaran and took from him the golden pillow, restoring it to the Emperor. When next the famous champion played with his Imperial lord, by the golden pillow was again staked as a wager, and again Kumaran won the valuable gift. Once more the courtiers supplied him and deprived him of his luck. All this seemed very amusing to the Emperor, who invariably stakes the same gift when he played with Kumaran.

The champion could bear it this treatment no longer and determined to retain the gift at all costs. Next time he proceeded along the way with the golden pillow under his arm, he kept a sharp eye for his enemies; and as they approached he dropped the precious object into a well. The courtiers had seen what he did and laughed at his simplicity in thinking he could so easily outwit them. They let him go and desired to recover the golden object from the well, when to their surprise they discovered it was a wooden pillow the artful Kumaran had dropped into the well.

When the Emperor heard that his courtiers had thus been duped he laughed heartily and remarked: "It takes a Greek to meet a Greek, eh?" After this the priest had no more trouble. He proceeded to have the huge piece of gold melted and turned into money, with which he built a large Buddhist temple, which he called the Horokuji, and the name of the priest spread to the ends of the empire.

Once when on his way to the Xinji temple, beside which his own structure stood, he had got as far as Nishino-Onaiya in an ox cart, when a damsel met him. Coming to the side of the cart she asked politely: "Am I right in taking this conveyance for that of the Kumaran Kumaran?" "Yes, quite right," replied the driver. "Then," continued the girl, "may I ask you to tell your master that my mistress prays him to visit her as he passes by her gate?"

Kumaran was sharp enough to see from the appearance and manners of the damsel that she must be the servant of some person of rank, so he complied with her request. The messenger follow-

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A CHECKER CHAMPION

By F. HIROSE

IN the reign of the Emperor Daigo, about the middle of the 9th century, there lived a Buddhist priest named Kwanren, who had no peer in the art of playing checkers. We say art, for in this game that qualification is supposed to be as paramount as downright skill in tactics and presence of mind.

Now the Emperor himself was an expert at the game too; but in facing Kwanren he required a handicap of 3 or 4 men. In the many games these famous experts played the result was often a "draw," in the event whereof a wager was deposited. Once the Emperor staked a golden pillow, and Kwanren won the game as expected, receiving the valuable gift. The prowess of the subject in thus defeating the sovereign went against the grain of some of the courtiers, and they waylaid Kwanren and took from him the golden pillow, restoring it to the Emperor. When next the famous champion played with his Imperial lord, lo, the golden pillow was again staked as a wager, and again Kwanren won the valuable gift. Once more the courtiers waylaid him and deprived him of his booty. All this seemed very amusing to the Emperor, who invariably staked the same gift when he played with Kwanren. The champion could brook this treatment no longer and determined to retain the gift at all costs. Next time he proceeded along the way with the golden pillow under his arm, he kept a sharp eye for his pursuers; and as they approached he dropped the precious object into a well. The courtiers had seen what he did and laughed at his simplicity in thinking he could so easily outwit them. They let him go and started to recover the golden object from the well, when to their surprise they discovered it was a wooden pillow the wily Kwanren had dropped into the well.

When the Emperor heard that his courtiers had thus been duped he laughed heartily and remarked: "It takes a Greek to meet a Greek, eh?" After this the priest had no more trouble. He proceeded to have the huge piece of gold melted and turned into money, with which he built a large Buddhist temple, which he called the Mirokuji, and the fame of the priest spread to the ends of the empire.

Once when on his way to the Ninnaji temple, beside which his own structure stood, he had got as far as Nishino-no-Omiya in an ox cart, when a damsel met him. Coming to the side of his cart she asked politely: "Am I right in taking this conveyance for that of the Reverend Kwanren?" "Yes, quite right," replied the driver. "Then," continued the girl, "may I ask you to tell your master that my mistress prays him to visit her as he passes by her gate?"

Kwanren was sharp enough to see from the appearance and manners of the damsel that she must be the servant of some person of rank, so he complied with her request. He thereupon follow-

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ed the girl to the gate of her mistress. The house proved not very big, but the garden was artistic and tidy, the walks covered with beautiful white sand.

Kwanren was conducted to an inner room, where the first thing he observed was a checker board all ready for operation with two boxes of checkers beside it awaiting action. The cushion too was waiting for some one to occupy it at one side of the table. In front was a room, the door of which was screened by an open work *sudare*. Kwanren seated himself on the cushion obviously intended for him; and presently the screen moved and forthwith appeared a charming lady, supposedly the mistress of the house, who at once gracefully saluted him.

"I have long heard of your great fame as a checker champion," said she, "so with your permission I should like to try you out a bit and see how far your fame corresponds with your acquirements. My father was an expert in the game, and I learned from him; and as you pass my house very often, I took the liberty of requesting a game with you. Pray, grant my desire and see if I can play well!"

Kwanren accepted the challenge all in good part; and before beginning he inquired what handicap she would like. "O, no handicap at all," exclaimed the good lady in astonishment. "Let us first try our skill on equal terms; and then I shall consider the question of a handicap. But let us play in my way! You see I am but a lady and too bashful to play with you tête-a-tête, so to speak; so allow me to make my moves from behind the screen. I shall direct you each time how to make my moves."

"Very good," said Kwanren; and the men were placed on the board, the white and the black; and the lady took a long pointer of bamboo and sat behind the screen ready to indicate where she wished her men to be moved, all of which directions Kwanren faithfully executed. In no time he was somewhat astonished to perceive that all his men were surrounded by those of his fair contestant. There was no way of escape. He turned and gazed at the lady by the screen; but she sat there as unperturbed and smiling as at the beginning of the game; only to his still further surprise two or three other ladies were sitting about her, chatting and apparently enjoying the game, which was to them no more than a joke.

The priest now began to have his doubts. Were these fair beings really women or were they not in reality fairies? Surely the latter supposition was the more probable and he was up against no earthly beings! He felt that nothing of this earth could ever outmanoeuvre him at the game in such a manner. If such perons really lived on earth how was it they had never been heard of before! Besides, he thought to himself, this lady seems to be familiar with my goings-in and my comings-out, and all my movements, as to earthly woman would be. She is indeed a fairy queen!

At this a strange feeling came over him; the shivers crept up and down his spine and his blood turned cold. It was most uncanny. "I am beaten! I am beaten!" he cried out, jumping up and rushing from the house in terror. Jumping into the old ox cart he had the boy put the goad to the beast and there was no slackening of speed till the poor ox hobbled into the grounds of the Nlnnaji temple. The abbot of the temple was a prince of the Blood, and Kwanren at

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once acquainted him with his strange experience, giving him all the particulars as to how he had been miserably beaten at his own game.

"It is indeed a mystery," remarked the princely abbot. "It is undoubtedly the work of some one who is superhuman!"

So men were despatched to the place to make investigation. But they found nothing save a house with an old man therein, who informed them she was alone, though at times mysterious knies visited the place, coming there for *Ἀνάγκη*, or change of quarters, for two or three days, and that they had already departed, she knew, or whither.

Now by change of quarters the priest understood very well what was meant. The quarters meant the four points of the compass. When a certain quarter is considered inauspicious to a person's horoscope the family temporarily remove to a more favorable quarter, finally moving back to their abode. It was a mystic [illegible] of the day, and men could [illegible] it. The men inquired further of the old man, but the could give no more information. The owner of the house was an officer who had gone to the western province years ago, and the man kept the house in his absence. At any rate the whole case was so true yet so mysterious that the priest and all who heard it knew that there was but one lesson to be learned. The priest had become so expert in the game of checkers that he [illegible] supreme and cherished a pride not good for the human heart. Thus came the gods to take him down a peg and prove that there is always something higher than the mortal, something more perfect than human wisdom. Henceforth Kwanzen, and all who achieve, should be above all things humble and learn on what they should depend. "Pride goeth before destruction and a haughty spirit before a fall." So it has always been; so it will ever continue to be! He that is greatest shall be servant of all!

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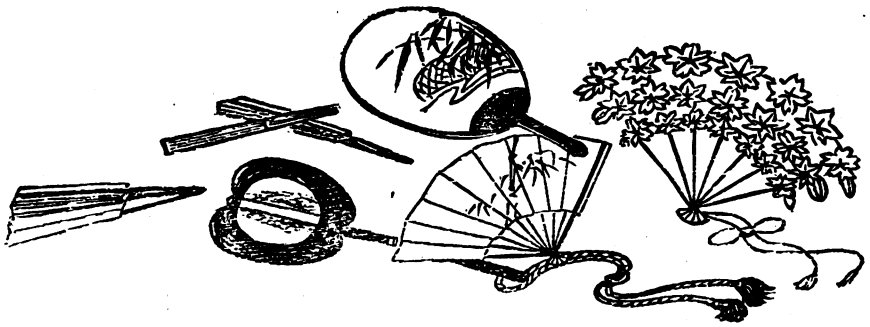
"It is indeed a mystery," remarked the princely abbot. "It is undoubtedly the work of some one who is superhuman!"

So men were despatched to the place to make investigation. But they found nothing save a house with an old nun therein, who informed them she was alone, though at times mysterious ladies visited the place, coming there for *katatagae*, or change of quarters, for two or three days, and that they had already departed, she knew not whither.

Now by change of quarters the priest understood very well what was meant. The quarters meant the four points of the compass. When a certain quarter is considered inauspicious to a person's horoscope the family temporarily remove to a more favorable quarter, finally moving back to their abode. It was a superstition of the day, and none could mistake it. The men inquired further of the old nun, but she could give no more information. The owner of the house was an officer who had gone to the western provinces years ago, and the nun kept the house in his absence. At any rate the whole case was so true yet so mysterious that the priest and all who heard it knew that there was but one lesson to be learned. The priest had become so expert in the game of checkers that he fancied himself supreme and cherished a pride not good for the human heart. Thus came the gods to take him down a peg and prove that there is always something higher than the mortal, something more perfect than human wisdom. Henceforth Kwanren, and all who achieve, should be above all things humble and learn on what they should depend. "Pride goeth before destruction and a haughty spirit before a fall." So it has always been; so it will ever continue to be! He that is greatest shall be servant of all!



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JAPANESE FLOORS

By Y. ITO

ONE of the peculiar features of Japanese life that most forcibly strikes the attention of the foreigner on his first visit to this country is the fact that the homes of the people have no carpets nor even floors in the ordinary sense of the term. In the Japanese house carpet and floor are all one; for there are no board floors as in European houses, but straw mats known as *tatami*, which serve the double purpose of floor and carpet. Not only does the *tatami* do duty as carpet and floor, but does for a seat as well, since in a Japanese house there are no chairs, the inhabitants sitting on cushions on the floor.

The *tatami* are made of straw, the mat being about three inches in thickness. Several layers of straw are first laid together and sewn with a strong twine, until the proper thickness is acquired; and then the straw mattress is covered with a finer rush matting known as *goza*, which is smooth and clean, giving a very artistic appearance. Each mat is about three feet by six and the rooms of the houses are made to accommodate or fit a certain number of mats, the size of the room being described according to the number of mats, such as a six-mat room, or a ten-mat room. The upper edges of each mat are bordered by a black stripe of binding which shows on the completed floor, giving the appearance of contrast and geometrical figure.

These *tatami* floors are soft and cushion-like to tread or sit upon, and very comfortable to recline or sleep on, with a cushion under the head. At night the Japanese spread a *futon*, or thin mattress, on the *tatami* and sleep on it, no other bed being necessary; and during the day the bed is stowed away in a closet for the purpose. The mats rest on a flooring of rough boards, on which it would be impossible to exist without the mats. It is probable that in primitive times the mats did not cover the entire floor of the house, but only such part or parts as the occupants were wont to sit on. Possibly the mats were arranged like bunks along the wall, the middle being open to the earth. Being portable the mats could be moved to any place convenient to the owner, either in the house or to another house. Even to-day the matting of the servants' quarters is often moved with the family.

In ancient times the mats were not just as at present. There were three kinds, or qualities: those of rushes, those of skins and those of silk, like a carpet. Not until the Heian period did the present *tatami* come into general use, and were then not used to cover the whole floor, being moved, as already suggested, according to convenience. In early times the mats were often figured according to the rank of the owner, the designs somewhat resembling the tartan and were on the border, consisting chiefly of colored stripes running lengthwise, with figures sometimes between the stripes. The ungen-border was used in imperial palaces, temples and shrines, so that in judging ancient pictures one is thus enabled by the border to know whether imperial or sacred places are represented.

Another style or border, known as the korai-beri, or Korean border, was also used. This consisted of cloth material into which were woven figures in black and white; and the rank of the householder was indicated by the size of the patterns, the bigger the nobler. A purple border was also sometimes used, being made of stuff dyed the desired shade. Such borders were the mark of nobles of the 4th and 5th ranks, all ranks below this using yellow borders.

At first the *tatami* were not so thick as at present; but the thicker, being the more comfortable, soon came into vogue. In making the mat the first layer of straw is sewn together to the thickness of about an inch and a half; then a finer layer is laid on, being covered with the fine matting, bordered with black material to cover the straw ends.

The best material for *tatami* comes from the province of Bingo; Bizen and

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Bitchu, adjacent provinces, coming next. At first the size of the *tatami* in Kyoto differed from that of the Tokyo mat. The Kyoto mat was 6 feet 8 inches, the width being just half that; while the Tokyo mats were 5 feet 8 inches by one half in width. Now, however, the uniform size of 6 feet by 3 has been adopted. The size of a Japanese house is now estimated by the number of these mats it contains. As two mats side by side make a square (6 x 6) it is called a *tsubo*, and land is measured in this way; a lot contains so many *tsubo*. Thus the *tatami* becomes a unit of measure.

The *tatami*, being so intimately associated with the daily life and comfort of the Japanese people, is often referred to in literature. To die on the *tatami*, in Japanese, is equivalent to dying in one's bed, and not on the field of battle; in other words, a natural death; not a death by accident, hanging or other form of execution. Mere theorizing is described as trying to swim on a *tatami*; impractical idealism.

The mat floors of the Japanese house require constant dusting and great care. They must never be walked upon with boots or any hard footwear, the Japanese using only *tabi*, or socks of cotton material. The mats have to be recovered every two or three years, and are therefore not so durable as carpets. But the *tatamiya*, or mat mender, is always on hand and the repair is done in short order. The mats are taken out and beaten usually twice a year, in spring and autumn, the police giving the order when a certain street or district has to turn out and clean house. The clouds of dust along such streets at this time may better be imagined than described, and all pedestrians try to give them a wide berth.

The *tatami* maker has to spend about seven years as an apprentice ere he is allowed to practice on his own account. For centuries the mats have been made by hand, but recently a machine has been invented for their manufacture, which can turn out twelve mats a day. It is said that the machine-made mats are not so satisfactory as those made by hand, as the packing of the straw is not so well done. To a foreigner the straw used for *tatami* seems far too dusty for use in dwellings; and some foreigners take hay fever from living on *tatami*-covered floors. But whether the straw mats are more dusty than carpets is a question, though the latter are taken out and beaten more conveniently and often. It is generally understood that the life of a mat-maker is most unhealthy, this well-known fact deterring many from entering the trade; and if the maker is unhealthy from the material he works in, what of the one who has to live on it for years! It must be remembered that only the covering of the mats is renewed, the stuffing being made to serve for years, during which time accumulations must be both considerable and questionable. But as a Japanese house is considered impossible without them the mats must continue to be used; and there is no doubt that they are more artistic than the foreign floor. The custom of having constantly to renew the *tatami* gives rise to the Japanese proverb: *Tatami* are like wives, the newer the better.

The wages of a *tatami* maker are about one *yen* a day, more or less, according to time and circumstance, but usually higher at the end of the year when the people repair for the New Year. The cost of recovering is from 20 *sen* to fifty, according to quality of material; and the price of a new mat is from 1.50 to 2 *yen*. When renting a Japanese house a contract has to be entered into with the landlord as to the renewal of the mats, this item usually being shared equally by both landlord and tenant.

Many of the Japanese are now building houses in western style and using foreign floors of pine covered with rugs or carpets; but the vast majority of the people will continue to build the native house and use the matting floor. In this way more art and comfort can be had for the same money than by adopting the foreign style. The homes of the Japanese poor are certainly more clean, artistic and comfortable for the money than the homes of the same class of people in any other country under the sun.

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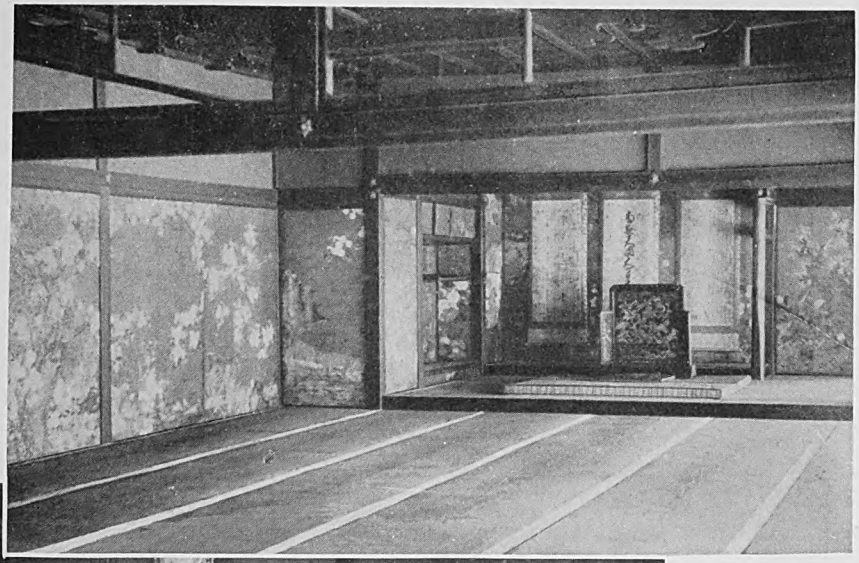

TEMPLE FLOOR OF TATAMI

ORDINARY JAPANESE TATAMI FLOOR

MAKING TATAMI

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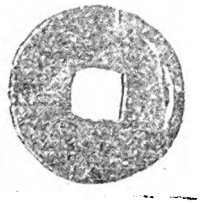
I



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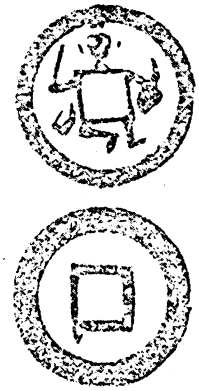

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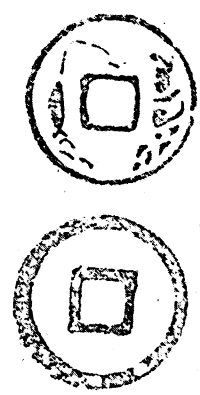

IV

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VI

VII

VIII

IX

X

XI

I & II DAIKOKU E-SEN; III & IV EBISU E-SEN; V HACHIMAN E-SEN; VI TENJIN E-SEN; VII & VIII INARI E-SEN; IX HACHIMANGU SEN; X SEISHU MIYA-SEN; XI ASAMA E-SEN

E - S E N

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E-SEN

By NORITAKE TSUDA

(Expert in the Imperial Museum, Tokyo)

THE custom of using *e-sen*, or commemorative coins, was at one time much in vogue among the Japanese, and revealed a phase of art in decorative metal work that is well worth consideration.

These coins were of course, not real money; they were only in imitation of the currency of the realm; and the use of them was most fashionable during the Tokugawa period, especially in the 17th and 18th centuries.

As to when the custom first made its appearance there is much speculation, some ascribing it to the time of the Shogun Yoshimasa (1436-1490) but there is no sufficient evidence to justify this assumption, and it may safely be inferred that the custom did not arise long before the Tokugawa era. These coins used for commemorative purposes were cast sometimes by private persons and sometimes by the authorities, the latter picture coins being known as *za-sen*, and the private ones as *raku-sen*.

The *za-sen* were often cast to celebrate the opening of a national mint, an experiment, as it were, to see whether the mint was able to coin properly the money of the realm and whether the material for the coin was satisfactory. Such coins were also cast to commemorate festivals of Buddhist temples or Shinto shrines or any other important event that happened while the mint was thus engaged.

The *raku-sen*, or private picture coins, were cast in congratulation of the raising of the frame of an important building, or to commemorate a visit to some celebrated shrine, and so were sold simply to make money.

The designs, pictures and ideographs on the medal-coins were according to the purpose for which they were cast.

Among the more interesting of the numerous *e-sen* that marked the Tokugawa era were those used in connection with Shinto shrines. Especially is this the case with those relating to the deities, Ebisu, Daikoku, Asama, Inari, Kompira, Tenjin, Hachiman and Seishu-Miya.

Ebisu, one of the gods of good luck, is represented in Japanese costume, catching and bearing off a large *tai*, the fish struggling for freedom and the god wearing a pouting smile of triumph. Such depictions of the god appear to have attracted wide attention among the people. It is remarkable that the fish is almost as large as the fisherman. The *tai* is one of the best of fish, and so much appreciated among the Japanese that there is all too much of a conviction that it is good even after it has grown odoriferously stale. There is also the saying that even a *tai* may be hooked by baiting with shrimp, illustrating and pointing an economic moral. At any rate this picture of Ebisu with his huge *tai* is a constant delight to the Japanese eye, and often he may

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will be seen descending the slope over shop doors. Some of these pictures show Ebisu carrying the fish under his arm with a fishing rod over his shoulder. In origin, Japanese mythology connects Ebisu with the sun and the sea; and it is remarkable that he is always represented as the god of a humorous attitude.

Daikoku, another of the gods of good luck, is usually represented with his specific hammer and his large wallet to hold his money and under a six-leaved rudder or two, the symbols of power, the wealth of the nation. Some time the pleasure of a rat is added to suggest rapid multiplication of life and wealth. The rat is the jubilee function of Daikoku, thanks for increase of fortune. Japanese is imported by Daikoku's rat and the Japanese large or smaller around, to prove who. In the primitive myth-ology of Japan this god is associated with the mythical deities of Shinto but the Buddhists soon appropriated him and gave him an Indian ancestry, and thus Daikoku is sometimes represented with three faces to indicate. Some of the Daikoku show two and one of pictures of Dengyo or Kobo, both famous priests of the 9th or 10th century who are traditionally reputed to have been expert painters of the gods, thus suggesting that the representation of the deity on the coin is also the picture of one of these famous artists.

Ebisu and Daikoku were [illegible] popular of the gods worshiped in [illegible] be seen in their numerous pictures [illegible] in Chinese scenes and Buddhist temples. [illegible] dinner [illegible] where [illegible] and [illegible] [illegible] the [illegible] of [illegible]

who belong to the shrines especially at the New Year to bespeak attention from the deities of a more hopeful future. It is not surprising, therefore to find such gods represented in popular decoration and sacred art.

The Asuma-ya has a representation of the volcano on one side and the gods Ebisu and Daikoku on the other, the [illegible] being somewhat larger than the [illegible] which is about one inch [illegible], the largest being about two inches or a little over. It is not [illegible] whether the volcano on these medals is intended for an [illegible] of Fuji-san or for Asama in Shinano, since both have a shrine of the same name to the same god. It is [illegible] how far the idea originated with the custom of worshipping the spirit of volcanic mountains, a custom coming down from the age of myths. The great height and majestic form of the volcano no doubt early impressed the mind of man with a sense of sublimity and awe that gave birth to worship.

The Izumi-ya are distinguished by having on them two-horse racing coach or and [illegible] vehicle. Often, too, one sees the mystic key to unlock the sacred [illegible] or entrance to the hidden treasures of the Inari shrine, Inari being the god of harvest, whose guardian is the fox, an animal of great cunning and cruelty. In later times the fox came to be regarded by many as a god in himself and received attention accordingly. It was popularly believed that the spirit of the fox could direct cunning and bring bad luck. The Inari shrines with their [illegible] and [illegible] are the most plentiful [illegible] in the country. Many [illegible] Inari in their pa[illegible]

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still be seen decorating the signs over shop doors. Some of these pictures show Ebisu carrying the *tai* under his arm with a fishing rod over his shoulder. In origin, Japanese mythology connects Ebisu with the sun and the sea; and it is remarkable that he is always represented on the coins in a humorous attitude.

Daikoku, another of the gods of good luck, is usually represented with his mystic hammer and his large wallet to hold his money and fortune, his body resting on two rice sacks, symbolic of harvest, the wealth of the nation. Sometimes the picture of a rat is added, to suggest rapid multiplication of life and food. The rat beside Daikoku therefore always stands for increase of fortune. Emphasis is imparted by depicting the rat and the hammer larger or smaller according to prospects. In the primitive mythology of Japan this god is associated with the ancestral deities of Shinto but the Buddhists soon appropriated him and gave him an Indian ancestry; and thus Daikoku is sometimes represented with three faces, to suit all. Some of the Daikoku *e-sen* bore also the pictures of Dengyo or Kobo, both famous priests of the 9th century who are traditionally reputed to have been expert painters of the god, thus suggesting that the representation of the deity on the coin is after the picture of one of these famous artists.

Ebisu and Daikoku were the most popular of the gods of good luck, as may be seen from their numerous portraits seen in Shinto shrines and Buddhist temples. Their miniatures and diminutive statuettes are also to be reen everywhere and are depicted on charms sold at sacred places. The gods of fortune have ever had their hosts of devotees, who throng to the shrines especially at the New Year to bespeak attention from the deities of a more hopeful future. It is not surprising, therefore to find such gods represented in popular, decoration and sacred art.

The Asama *e-sen* have a representation of the volcano on one side and the gods Ebisu and Daikoku on the other, the medal being somewhat larger than the ordinary *e-sen*, which is about one inch in diameter, the largest being about two inches or a little over. It is not quite certain whether the volcano on these medals is intended for an ancient form of Fuji-san or for Asama in Shinano, since both have a shrine of the same name to the same god. It is evident, however, that the idea originated with the custom of worshipping the spirit of volcanic mountains, a custom coming down from the age of myths. The great height and majestic form of the volcano no doubt early impressed the mind of man with a sense of sublimity and awe that drew forth his reverence.

The Inari *e-sen* are distinguished by having on them two foxes facing each other and *hoju* with sacred fire. Often, too, one sees the mystic key to unlock the sacred *torii*, or entrance to the hidden treasures of the Inari shrine, Inari being the god of harvest, whose guardian is the fox, an animal of great craftiness and cunning. In later times the fox came to be regarded by many as a god in himself and received attention accordingly. It was popularly believed that the spirit of the fox could dispel calamity and bring happiness. The Inari shrines with their red *torii* and altars are the most plentiful religious emblems in the empire. Many people have shrines of Inari in their private gardens.

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The *e-sen* of the Seishu-Miya, have four Chinese ideographs on them : sei-shu-miya-sen, but no pictures. The medal was cast near the Daijingu shrine in Ise province and was given to pilgrims to bring home with them as a memento of their visit. The custom of making a pilgrimage to that shrine, known as *okagemairi*, was very popular in the Tokugawa days, and consequently the medals were carried all over the empire.

The Kompira *e-sen* is likewise without pictures, having only the name of the deity in ideographs. The most noted shrine of this deity is that at Kotohira in the province of Sanuki on the island of Shikoku. Kompira is popularly regarded as the god of the sea, and accordingly he receives special attention from sailors and travelers. Doubtless the Kompira *e-sen* were cast as gifts to devotees of the shrines to the honor of this god of the ocean.

The Tenjin medals have on them a picture of the god in the uniform of a civil official standing under the pine tree and the plum, though sometimes the trees are missing. Tenjin is the cannonical name of the patriot, Sugawara Michizane, a noted civil official of the 9th century. A celebrated shrine to his honor stands at Kitano, a northern suburb of Kyoto ; and some of the Tenjin coins have the word "Kitano" on the reverse side.

The Hachiman *e-sen* bears the image of the god of war, with his name on the reverse side. The god is robed in the ceremonial military costume of old Japan. Some of these medals bear the names of the places where the medals were cast, usually famous shrines which gave the medals as mementoes to pilgrims. The most important of such shrines are the one on Mount Otoko in Yamashiro and that at Kamakura.

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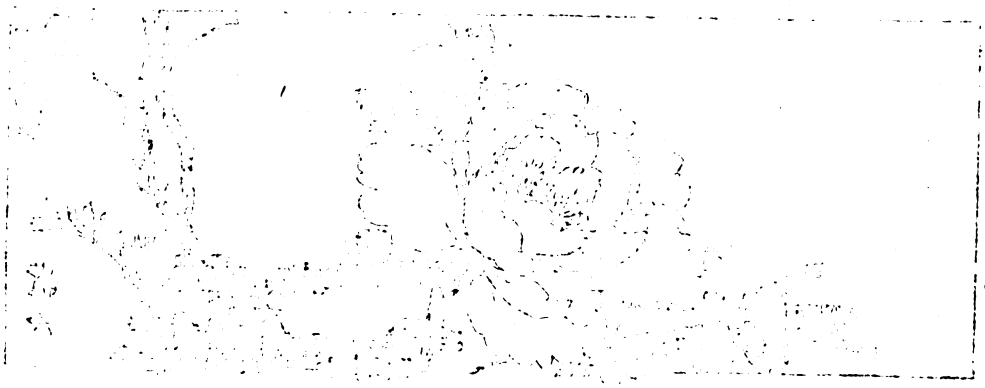

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YOUTH AND AGE

Nagarayeba

Mata konogoro ya

Shinobaren

Ushi to mishi yo zo

Ima wa koishiki.

Time was when I despised my youth,

As boyhood only can;

What would I give for boyhood now,

When finishing life's span

An old decrepid man!

Fujiwara-no-Kiyosuke (12th Century)

Tran. by Dr. Clay MacCauley

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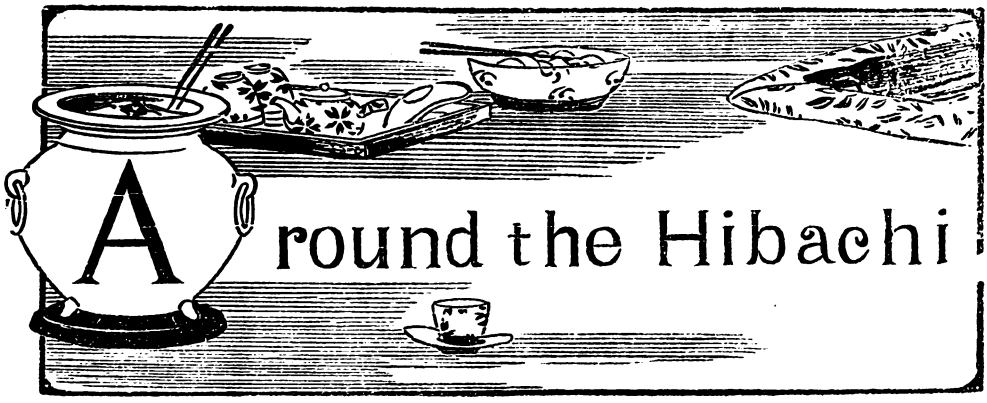

O-SEKI SAN OF KURAMAI

(A JORURI TALE)

IN the district of Kuramai, Asakusa ward, in the days of old Yedo, there was a youth named Eizaburo, an adopted son of one Akashiya, a rice merchant. The young man loved and was loved by a girl of the gay quarter in that vicinity; and his attachment to Komurasaki did not make him any the more attentive to his betrothed, O-seki. Nor did the latter seem to care very much that it was so; for the contract had been forced upon her by her parents and no love was lost betwixt her and Eizaburo the errant. Every time he chanced to come her way she shunned him, and in time found one who loved her in the person of a young man named Jinkuro, a clerk of her father. Eizaburo did not try to hide his relations with the fair Komurasaki, but O-Seki had to keep her love for Jinkuro as a secret. There was no hope for them save through elopement; and for this they were having a discussion one day, when their plans were overheard by a fellow named Chobei, a servant of the house and known for his chivalry. He hinted something as to what he knew of O-Seki's secret to her mother, but did not openly make reference to it.

From this time, however, the mother kept a close eye on O-Seki, and one day found a letter in the sleeve of her *kimono*. The missive let the cat out of the bag, and the mother now knew that the daughter not only intended to escape with her lover but to commit *shinju* (die together) with him.

The mother devised various means of approaching her daugher on the subject, and managed it so skilfully that the girl up and told her the whole story. But O-Seki insisted that all the while she really loved Eizaburo, her betrothed, and was accepting *shinju* as a means of making away with herself, so as to free her beloved and save him from the disgrace the public would visit upon him. It was much better, she argued, and the only proper thing, for Eizaburo to marry Komurasaki and live a regular life. As for herself she had committed no wrong; her attachment with Jinkuro was more

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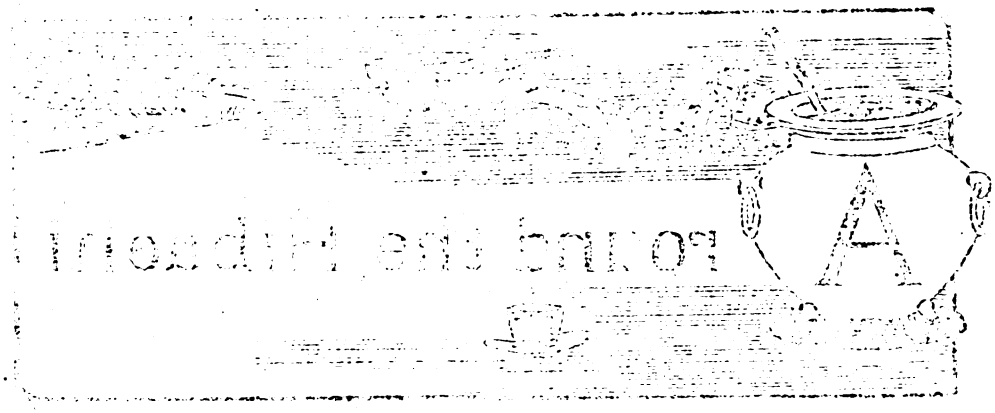

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apparent than real, her acquiescence having been giving merely to be enabled to carry out her purpose of setting Eizaburo free.

The mother believed the girl's version of the matter; and both she and Chobei were deeply moved at the maidens' devotion. They related the facts to Eizaburo, and he too was appropriately impressed and affected. The faithless lover now consented to be joined to the lady he had jilted, and Eizaburo and O-Seki pledged their troth to each other in draughts of saké, after the accustomed manner. Jinkuro, needless to say, was beside himself with rage and jealousy; for not only had he failed in his attempt to seduce the maiden from her lawful lover, but his many other bad deeds now became known, and he was face to face with discomfiture. Dismissed from the house he was driven out and thrown upon a merciless world; while the two lovers settled down to a happy life together, an example of how a woman's love can save a man.

II

O-Toki of Hanakawado

(A Joruri Tale)

O-Toki was a maiden very fair to see, and she was the wife of Chobei, a man of noble spirit and gallant deeds. The husband one day came across a homeless young *samurai* whom he wised to befriend and set on his feet again. The name of the unfortunate man of the sword was Shirai Gompachi, a vagarant, whom Chobei wished to save by thus taking him into his home.

Chobei was at this time devoting himself heart and soul to the salvation of the adopted son of his master, the youth Eizaburo, who had fallen in love with a pretty *geisha* named Komurasaki and had forsaken his betrothed O-Seki. In one of the many escapades in which Chobei was involved in his attempts to redeem Eizaburo from waywardness he was assisted by Gompachi, the befriended *samurai*, and the latter in an unfortunate moment happened to slay an opponent. In the scrimmage the *samurai* dropped his shorter sword which was left behind, and proved sufficient evidence afterwards to connect him with the crime. Gompachi now feared that his friend Chobei would eventually be suspected as an accomplice, as he lived in Chobei's house; and so in order to separate from Chobei the *samurai* pretended affection for Chobei's wife. Chobei saw through the scheme of Gompachi and acceded to it, divorcing his wife, thinking thus to free himself from implication in the murder. O-Toki, the wife, did not quite see through what the men were up to, but she fell in with their plans for better or worse. Being a women she saw what they failed to realize, that the one thing most necessary for the escape of both Chobei and Gompachi was money. But how was so scarce a necessity to be had? She lost no time in hitting upon a plan. She would sell herself to a house in the gay quarter. How to make the bargain she could not make out, as she was illiterate and unable to communicate by letter. However, she taught her little daughter what to say to the master of the house she hoped to enter; and the child having described the circumstances, the mother was received into the house, all her earnings being given to save her husband and his friend Gompachi, her effort being ultimately successful.

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POLITICAL MEETING IN TOKYO

A POLLING PLACE IN TOKYO

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Tokugawa Tercentenary

The three hundredth anniversary of the foundation of the Tokugawa shogunate, which is to be celebrated on three occasions, June 1 to 7; September 17 to 22 and October 11 to 26, will form one of the most imposing historical pageants that Japan has seen. An immense sum of money has been raised by the committee in charge; and the fêtes and entertainments to be given will represent the most interesting and enduring features of the great feudal era. June 7th is the tercentennial anniversary of the death of the first shogun of the Tokugawa line, Ieyasu, whose splendid mausoleum at Nikko has been the admiration of visitors to Japan for years. But as the Tokugawa family has been associated with Tokyo and Shidzuoka the celebrations will go on there at the same time, and will be repeated at all three places simultaneously three times. The prominence of the names entrusted with the success of the occasion is sufficient to ensure its being what it should. During the festival specimens of mediaeval music will be rendered by the most expert musicians of the empire, representing the Department of the Imperial Household. Dances of the *No* drama, the *kagura* and the *kyogen* will be given daily; while exhibitions of military art and skill will show that Japan has lost none of her old time prowess in the use of arms. Japanese scholars and savants will give lectures explaining the significance of the various events in the pageant. New gardens are to be laid out and new shrines erected and the old ones set off in still more enduring beauty. It has long been a saying of the Japanese: Do not say *kekko* (beauty) until you have seen Nikko. No more attractive region could be chosen for a rehearsal of Japanese history; and as destiny would have it, here is where the greatest of the shoguns lies buried. Every accommodation by way of hotels, restrooms and railway facilities will be provided for the thousands of tourists, pilgrims and sightseers that are expected to be present from all parts of the world. Many of those attending the Great Exposition at San Francisco are expected to extend their visit west to the Far East and take in Japan. The Tokugawa Tercentenary will take place at convenient dates for them; and all may depend on receiving a cordial welcome in Japan.

Count Okuma on America

Too often, of late, says Count Okuma, have efforts been made to invent some plausible cause for disruption of Japanese-American relations. The would-be mischiefmakers, failing in this attempt, now look upon China as the field where the two Powers may be made to clash. As for myself, I see no reason

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for any such conflict.

Both England and Japan have a well-grounded understanding in regard to the principles of equal opportunity (the 'open door') and the territorial integrity of China, and America is in reality a good ally, though she is not a formal signatory to any alliance.

There have naturally been cases where the interests of individual American merchants have clashed with those of individual Japanese merchants, just as there have been unpleasant relations among Japanese merchants themselves; but this is the inevitable result of an open door policy, and I believe that equal opportunity, which means competition, means also rivalry, which in turn means hostility of private interests.

Now commercial rivalry should be fought out on the ground of fair-play in competition. Our Government does not help our merchants to contend with foreign merchants in China, beyond the general encouragement which all Governments give to their subjects to further foreign trade.

Some time ago an American Commission came to the Far East to investigate why American cotton goods are being superseded by the Japanese article. It was suspected that we were resorting to unfair means. The Commission visited the cotton mills in Osaka and other places, and saw for themselves, that the Japanese cost of production is slightly below the American and hence the goods could be sold more cheaply, with the result that they did sell in spite of inferior quality.

"I believe that, as American manufacturers pay more attention to their export trade, they will study foreign markets and accommodate their products to foreign demands. They will readily find the Chinese market an open one, and Japan is not resorting to unfair means to control it. I feel like advising American mill-owners to come to the East and study our commercial methods as well as the China market.

As regards questions now pending between China and Japan, our demands in no way trespass upon the principles of the open door, and China's acceptance will not hurt in the least the rights of any third Power. The strong desire of Japan is that China should attain real dignity and independence, and should not fall a prey to any nation. Her integrity and prosperity are not only an advantage to us, but the sole guarantee of peace in the Far East. To secure this peace is the underlying motive of Japanese diplomacy.

Are there Anti-Japanese Americans?

The question has more than once been asked as to whether there are really any Americans who are anti-Japanese. Of course it is quite possible to be opposed sincerely to an increase of Japanese immigration to the United States, without being of necessity anti-Japanese. There are doubtless some who fail to see any distinction, but this betrays a lack of fairmindedness. The question above suggested originated in the fact that most of the opposition to Japanese immigration in California has been led, not by native Americans, but by persons of European extraction, many of whom cannot yet speak correctly the language of the American people. We think there can be no doubt that the greater part of the anti-Japanese agitation in the Golden state has been, and still is, fostered and engineered by Europeans. Indeed it is safe to say that the majority of the inhabitants of that state are of foreign

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nativity. Consequently it is correct to infer that the bulk of the opposition to the Japanese is due to European rather than to American influence. And as most of this alien influence now commands the franchise, the government, and what Americans there are, have to submit.

The greater portion of these European immigrants may be supposed to represent the labour element; and with these the disfranchised Japanese immgrant comes into immediate contact and adverse competition. Thus jealousy and natural ill-will are at once gendered and promoted until the movement spreads through the mass of the labour population.

Europe Versus Asia

The question, then, is how far genuine Americans by birth and education acquiesce in the anti-Japanese movement. We venture to hold that such Americans have very little sympathy with it. The American capitalist, the railway contractor and the manufacurer usually prefers Japanese labour; and there is no doubt that the farmer does, when he can get it. The Japanese labourer has the one virtue which American employers most appreciate: he stays on his job. The complaint as to Japanese that they constantly shift, applies only to those employed with European labourers who make life miserable for the Asiatic, or to Japanese temporarily employed as house-boys. The Japanese labourer, has, on the whole, proved a more satisfactory workman than his European or Indian competitor, both in the United States and Canada. It is clear, therefore, that the American capitalist, and all the more intelligant class of Americans, prefer the Japanese. The average American lends no countenance to the anti-Japanese movement, except in so far as he may be compelled by circumstance, such as is sometimes the case when an employer has to side with the labour union in order to keep peace and get his work done. Certain politicians that depend on the labour element, also fall in with Union demands. Such, however, are not sincerely anti-Japanese. If the Japanese possessed the franchise the political anti-Japanese agitator would probably disappear. It will be seen, then, that the native American as a rule does not favour the anti-Japanese movement save in so far as temporary expediency compels.

Dangers of Immigration

At heart the American is pro-Japanese. There are many Americans, however who, while holding the same friendly feeling toward Japan that they entertain toward European nations, yet firmly believe that it would not be for the interests of either America or Japan to encourage any large volume of Japanese immigration to the Pacific coast. They favour a gradual and not a sudden convulsive mixing of the East and the West. They believe in mixing by a solution that does not involve evervescence. They do not mind a flavour, but they object to adulteration. It may safely be said that these men of foresight and sanity represent the best class of Americans; and what is more, the best class of Japanese are in agreement with them. The restrictions to immigration agreed to by the Japanese Government are in accord with this enlightened policy.

What we have to bear mind is that the danger sought to be avoided is not peculiar to Japanese immigration. Were a hundred thousand American farmers to arrive in any province of Japan, say Kyushu or Hokkaido, and occupy large districts of agricultural land to the displacement of Japanese settlers, the commotion in Japan would not be less but greater than that now going on in California. It is the strength of the current, and not the nature of it, or the colour, that frightens the American. What is natural and inevitable cannot be helped; and wise and prudent people will make the best of it.

Fear of Virile Japan

The American objection to an increase of Japanese immigration, so far as it exists, is based, not on any inherent conviction as to a supposed un-

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desirability of the Japanese as immigrants of assimilation, though this argument has been urged, but on the danger involved in Japanese strength and virility. The underlying misgivings that prompt restriction to Japanese immigration in America and the British colonies, represent in reality a potential compliment to Japan. The Japanese is feared not because of his vices but because of his virtues.

The Anglo-Saxon knows himself pretty well; and he realizes himself a mighty factor in human history, a man that rules wherever he goes in sufficient numbers to predominate. A like virility of race and nation he rightly or wrongly attributes to the Japanese. The average intelligent Anglo-Saxon believes that the Japanese possess the same indomitable spirit that he himself has displayed wherever he has gone. In India, Africa, Canada and Australia the Anglo-Saxon has attained the ascendency by virtue of this ruling quality. The Anglo-Saxon does not encourage the emigration of his race to any region of the earth where they are unlikely to rule. The presence of Hindu women or Americans in any considerable numbers in any foreign country soon makes itself felt. This has been no less true of English speaking people resident in Japan than elsewhere. In overwhelming numbers, they would undoubtedly be a menace to the independence of any native state. Should how quickly Anglo-Saxon rule has spread over Africa, America and the Philippines? They feel that the same spirit obtains in a powerful and particular race like the Japanese. The Anglo-Saxon recognizes in the Japanese a people born to rule and to realize great things. He has no objection to Japan realizing the destiny. Providence has marked it for her; in fact it has done more than to fully her fortune to that high destiny which is the best proof of his good will. But he has no desire to enter into any aggressive rivalry with so great a nation in same or complete other lines that marked out for it. Many obstacles of language and tradition, Anglo-Saxon does not want to compete with Japan in Japan.

Feelings regarding Japan between Japan and American territory are not

But while the circumstances do not permit any system of unrestricted immigration between Japan British and American territory, there is no just reason why the citizens of either country concerned cannot enjoy mutual and reciprocal rights and privileges. The Japanese permitted to reside in the United States should undoubtedly, by virtue of common fairness and friendship, enjoy all the rights and privileges accorded to immigrants from Europe or any other country. And American immigrants to Japan should be entitled to all privileges, rights of land ownership and naturalization should equally free on both sides. There is no logicalnic reason why this now should not be so. So long as it is made the relations of the East and the West there is a grave reflection upon them. As to business men, students, tourists and scholarship persons of either East or West, there should be no restriction of travel and intercourse whatever. It is the laborer classes alone that necessitate a restriction. In every way relations between Japan on the one hand, and Great Britain and America on the other, should be mutual, reciprocal and unlimited in the interest of degree. Any tendency to disturb such relations should be a matter to unfavorable reflection, and should not be tolerated.

desirability of the Japanese as incapable of assimilation, though this argument has been urged, but on the danger involved in Japanese strength and virility. The underlying misgivings that prompt restriction to Japanese immigration in America and the British colonies, represent in reality a potential compliment to Japan. The Japanese is feared not because of his vices but because of his virtues.

The Anglo-Saxon knows himself pretty well; and he realizes himself a mighty factor in human history, a man that rules wherever he goes in sufficient numbers to predominate. A like virility of race and nation he rightly or wrongly attributes to the Japanese. The average intelligent Anglo-Saxon believes that the Japanese possess the same indomitable spirit that he himself has displayed wherever he has gone. In India, Africa, Canada and Australia the Anglo-Saxon has attained the ascendancy by virtue of this ruling quality. The Anglo-Saxon does not encourage the emigration of his race to any region of the earth where they are unlikely to rule. The presence of Englishmen or Americans in any considerable numbers in any foreign country soon makes itself felt. This has been no less true of English-speaking people resident in Japan than elsewhere. In overwhelming numbers, they would undoubtedly be a menace to the independence of any native state. Behold how quickly Anglo Saxon rule has spread over Africa, America and the Philippines! They feel that the same spirit obtains in a powerful and patriotic race like the Japanese. The Anglo-Saxon recognizes in the Japanese a people born to rule and to achieve great things. He has no objection to Japan reaching the destiny Providence has marked out for her; in fact he has done much already to help her forward to that high destiny, which is the best proof of his good will; but he has no wish to enter into any aggressive rivalry with so great a race; he wants no competion other than that involved under the usual circumstances of intercourse and trade. Above all, the Anglo-Saxon does not want the responsibility of governing Japanese subjects in any large degree, especially if they are mixed with his own; no more than the Japanese want the responsibility of governing British or American subjects in any large numbers, as Japanese experience in home ports will fully bear out. The policy of English-speaking countries is, therefore, not to encourage the immigration of Japanese subjects in numbers sufficiently large to threaten dominancy. Two giants cannot live in the same house, nor two cocks command the same walk. Thus it will be seen that in so far as any genuine Americans or Britishers have sincere objection to an increase of immigration, it is based on motives highly complimentary to Japan.

Reciprocal rights between East and west

But while the circumstances do not permit any system of unrestricted immigration between Japan British and American territory, there is no just reason why the citizens of either country concerned cannot enjoy mutual and reciprocal rights and privileges. The Japanese permitted to reside in the United States should undoubtedly, by virtue of common fairness and friendship, enjoy all the rights and privileges accorded to immigrants from Europe or any other country. And American immigrants to Japan should be entitled to like privileges. Rights of land ownership and naturalization should bee qually free on both sides. There is no legitimate reason why this now should not be so. So long as it fails to mark the relations of the East and the West there is a grave reflection upon them. As to business men, mauufacturers and students, and in fact all educated and responsible persons of either East or West, there should be no restriction of travel and intercourse whatever. It is the labour element alone that necessitates regulation. In every way relations between Japan on the one hand, and Great Britain and America on the other, should be mutual, reciprocal and unilateral in the strictest degree. Any tendency to discrimination or unfair advantage is prejudicial to amicable relations, and should not be tolerated.

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